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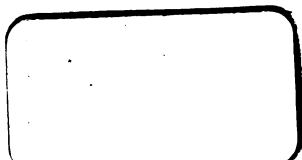
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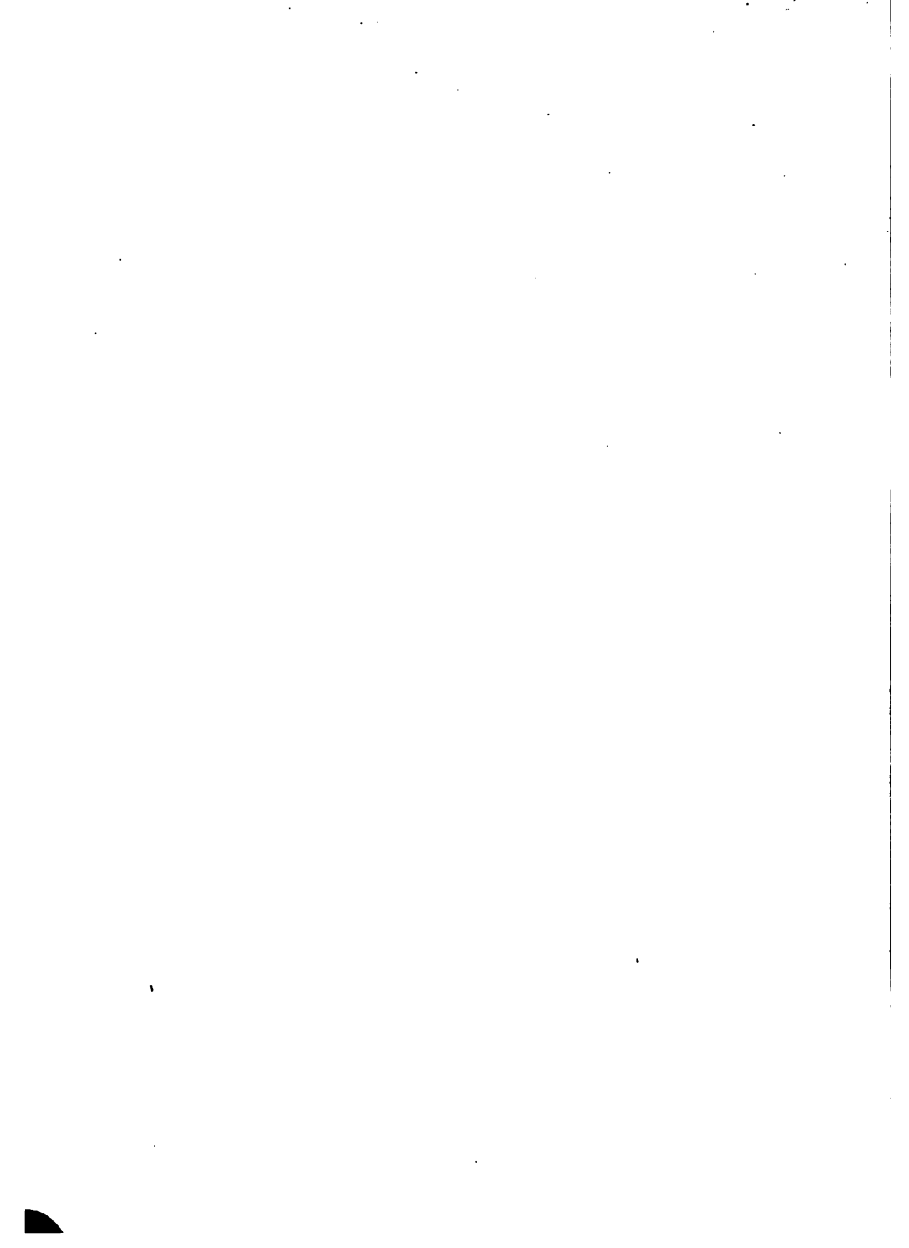
FROM THE BEQUEST OF

MRS. LOUISA J. HALL

Widow of Edward Brooks Hall, D.D.,
Divinity School, Class of 1824







APPENDIX

דינים

LAWS, RITES
AND
CEREMONIES

CONCERNING THE
DYING AND THE DEAD
AND THE
USAGES OF MOURNING

ARRANGED BY
REV. DR. BARNETT A. ELZAS



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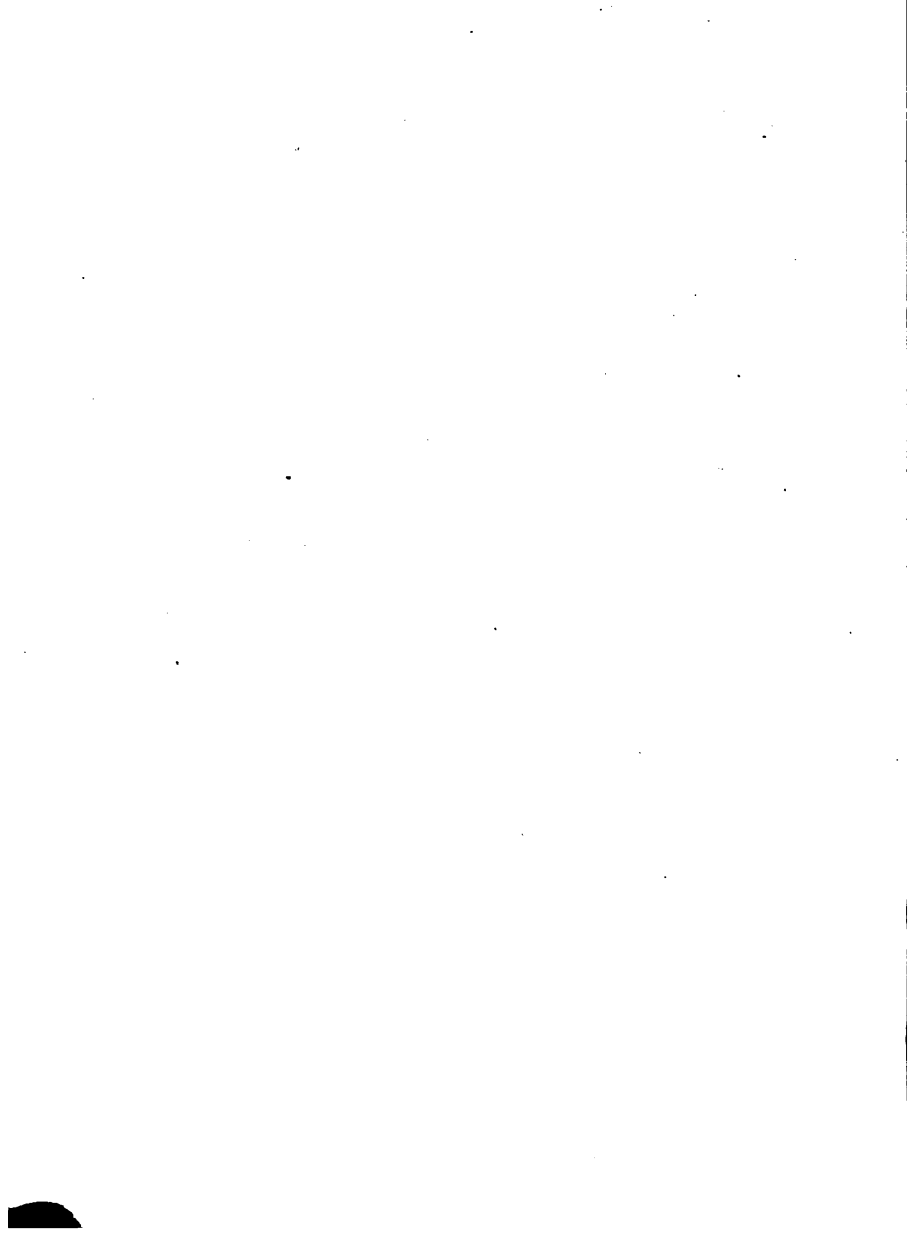
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דינים

LAWS, RITES AND CEREMONIES

CONCERNING THE DYING AND THE DEAD

CONCERNING THE DYING

It is strictly prohibited to hasten the death of a dying man by removing him from one place to another, or by taking from under him the bed, or any other thing upon which he lies; or to place anything beneath him, even though the death-struggle be prolonged thereby.

It is likewise prohibited to administer medicine or other treatment, when the patient is manifestly beyond human aid. One may, however, give him a little water, if by word or sign he asks for it.

Anything that cleaves to the body, such as a plaster, must not be removed. Anything that sticks to the lips may be gently wiped off, but not scraped off. A limb hanging out of the bed may be gently replaced.

In the last moments, loud weeping should not be indulged in, lest the death-struggle be made harder; nor should reference be made to preparations for the funeral, in the presence of the dying, lest the anguish of death be increased.

CONCERNING "K'REAH"—RENDING OF THE GARMENTS

After death has taken place, and the eyes of the deceased have been closed and the chin tied up*, all who were present at the time of death, are bound to make a small rent in one of their garments. . This rent may be sewn together soon afterward. In the case of near relatives, who are bound to observe the *Shivah* (the seven days of mourning), the rent must be about the size of a span.

The *K'reah* (rent) which must be made before the coffin is closed, is done as follows:

Inclining his head over the corpse, the mourner's garment (coat or waistcoat), is cut with a knife near the neck, and then torn a span further. This rent is to be made on the *right* side, except in the case of parents, when it is made on the *left* side of all garments which the mourner happens to have on, with the exception of his shirt, overcoat or mantle. The rent must be made in the front, at the edge of the garment, but not on its seam. It should be made while standing; if made when sitting, it must be done again in a standing posture.

The laws of *K'reah* are obligatory upon men and women alike. In the case of women, however, on the death of parents—for reasons of decency—the rents in the clothing are not to be made one above the other, but in different places, and may be afterward stitched together.

*See Book of Life, page 18.

It is obligatory to make the *K'reah* in the garments of minors.

A person confined to his bed by sickness, is exempt from making the *K'reah* even at the death of his parents.

If, during the *Shivah* a person loses another relative, he tears the same *K'reah* made on the occasion of the first death, a span further. Should his loss, however, take place at the termination of the seven days, he makes the original rent a little longer. Should he lose a parent during or shortly after the *Shivah* for relations, a new rent, a span wide, must be made, at a distance of three fingers from the former rent.

No *K'reah* is made for an infant less than thirty days old, nor is the *Shivah* observed for such.

At the death of a relative, the rent may be stitched together at the expiration of the *Shivah* and properly sewn together after the *Sh'loshim* (thirty days of mourning); except at the loss of parents, when it may only be stitched after the expiration of the *Shivah*; but it must never be properly sewn.

If a mourner put on an old dress in the *Shivah* he is exempt from making the *K'reah* thereon, except when he mourns for his parents. In that case he makes the usual *K'reah* in every dress he puts on during the *Shivah*. But when he changes his dress, at the entrance of the Sabbath, for another *old* dress, which he used to wear on the week days, the *K'reah* need not be made. He is, however, not allowed to put on a garment which he used to wear on Sabbath only.

Old garments put on after the *Shivah* under garments in which is the *K'reah*, need not be rent.

If a person loses at the same time, two relations for whom he is bound to observe the seven days of mourning, he makes one *K'reah* for both.

If any of the festivals occur within the thirty days of mourning, mourners are exempt from all observances and customs obligatory during the thirty days, and are allowed to sew the *K'reah*; and in case of mourning for parents, the hair of the head and beard must not be taken off, and the rent may only be stitched together the day before the festival.

If one is not informed of the death of relatives until after the expiration of thirty days, the *K'reah* is not made; but at the death of parents, he must rend all the garments he had on at the time the report reached him, though more than thirty days had elapsed since their death.

If one lose both parents at once, or should the report of their death reach him on one day, he makes one *K'reah* for both. But should he lose a parent and relative on one day, the *K'reah* for his parent is to be made first, and at about the distance of three fingers from the first *K'reah*, he must make another, about the size of a span, for his relative.

If a sick person is taken with a fit, and the bystanders, believing him to be dead, make the usual rent, they are not bound, if he expires immediately to make it again; but if more than an hour has elapsed

before his demise, the rent must be again made within the width of three fingers of the first.

For the laws obtaining between the time of Death and the Interment, see Book of Life, page 19.

CONCERNING THE WASHING OF THE DEAD

The corpse is to be laid upon the *Taharoh* board (purifying board) with its feet toward the door, and covered with a clean sheet. The shirt of the corpse must be rent through from the breast downward, and taken off in such a manner, that the whole corpse should remain covered. These ceremonial laws are even to be observed with the corpse of an infant. The deceased is then to be washed with luke-warm water, but not with hot. Nine full *cabbin** of water (not less) are taken, which is poured upon the sheet with which the corpse is covered, and which is washed by the means of this sheet; but the corpse must not be touched with the naked hand. While the water is thus poured over the corpse, the mouth should be covered with a clean napkin to prevent the water running into it.

The corpse must remain covered from head to feet during the whole time of the washing. No part of the body must remain uncovered which, if uncovered when alive, would be considered a violation of decency. The washing must commence with the head, and thus downward to the feet.

During the washing, the corpse must lie with the

*A *Cab* contains about two pints.

face turned upward, after which it must be inclined upon the right side, in order to wash the left side and a part of the back. This being done, it is turned on the left side, while the right side and the other part of the back is properly washed, and then again placed as before on the back. Anything cleaving fast to the corpse need not be scratched off. The nails of the hands and feet must be properly cleaned with pins made for this purpose.

After the *Taharoh* (the washing) is thus performed, those who attend to it are to wash their hands with clean water, and wipe them with a napkin. Four persons are to hold a clean sheet over the corpse, the lower and wet sheet is to be removed, and other nine *cabbins* of clean and cold water are to be poured over the bare corpse, commencing from the head downward, which is the proper and actual *Taharoh* (purification).

The arms, feet, fingers, toes and hair of the deceased are then to be dried by means of clean sheets. The *Taharoh*-board, too, must be well cleaned and dried. Water spilt during the *Taharoh* must be carefully wiped up and the *Taharoh* water must not be poured out in public places.

CONCERNING WOMEN DYING IN CHILDBED

If a woman die during her confinement, and there has been a lochial discharge, the *Taharoh* is not performed. All blood that came from her after death

must be buried with her. This law applies likewise to a woman who dies within thirty days of her confinement. It is not permitted to wash off blood from the dress or from the body of the corpse.

It is customary in some places when a woman dies during her confinement, to bury her in the raiment she had on at the time when death took place, over which is wrapped a linen or a common white cotton shirt; the usual *Tachrichim* (shrouds) are merely put into the coffin, but she is not to be shrouded with them. In some places the shrouds are put over the dress she happened to be attired in at the time she died. Should she die in her bed undressed, a frock is to be put over her shirt; she should be wrapped also in a winding-sheet; and she may be clothed either in the usual shrouds, or they may be put into the coffin; but the *Taharoh* is not allowed to be performed. In some places it is customary to clothe the deceased in her Sabbath dress and new shoes; but the less garments she is interred with, the better.

When a woman dies during her pregnancy, before being delivered, a white sheet is put at the foot of her coffin. In case she is delivered but both die, then the child must be washed, clothed, put in a coffin, and buried with the mother in one grave, but not in one coffin. It is customary for parents not to follow the funeral to the burial ground, at the death of their first child.

CONCERNING PERSONS KILLED BY ACCIDENT, ETC.

It is usual to bury slain persons at some distance from other graves.

A drowned person, or one who dropped dead, from whom no blood has flowed, must be treated as one who died naturally; he must be properly washed, wrapped in the customary shroud, and not in his own dress. If blood had run from the body while yet alive, but had entirely ceased after death, then the washing and clothing must be similar to that of those who died naturally. Should blood, however, escape from him after death, no *Taharoh* must take place. The corpse is buried in the raiment which it had on at the time when death took place, and everything on which the blood ran must be cut out, even the spot saturated with blood must be taken off with a shovel and interred with the corpse. But blood which escaped from the body while alive, need not be buried.

It is allowed to wash the body of one killed by accident, or one found murdered, provided no blood is seen to run from it. It is also permitted to clothe the corpse in a white shirt, over which is put the usual raiment, and then wrapped in a white sheet. In some places it is customary to lay the shrouds of a murdered person in the coffin.

The *Avelus* (mourning) for a person who has been drowned and whose corpse cannot be found, commences from the moment when the hope of its being found is entirely given up. Should the corpse, how-

ever, afterward be found and interred, the *Avelim* (mourners) are exempt from re-observing the *Shivah* (seven days of mourning), but the ceremony of making the *K'reah* must be performed again; and they are also obliged to observe all the *Avelus* (mourning) during the day of interment.

In the case of one condemned to death, the mourners must observe all the laws of a mourner till after the interment, but they are afterward exempt from keeping the *Shivah*, or any law obligatory upon a mourner.

CONCERNING THE SHROUDING OF THE DEAD

The deceased is clothed in the usual shrouds, according to the custom of the community. First the cap is put on the head, then the trousers, the shirt, the neckcloth, the *Sargenes* (surplice), and the girdle. These should be made of linen or white cotton. The *Tallis* is next put on the head. One of the *Tzizis* (fringes) is to be torn. Every string or tape on the shroud should be *folded* twice, not doubly knotted, then twisted, and lastly, fastened into a single knot. A sheet is to be wrapped over the corpse as a mantle. The *Tallis* must not be put over the head of those who were not accustomed to wear it in this way during life.

The *Tallis* should have no embroidery. If it has, the embroidery should be removed. The *Tzizis*

should be merely drawn into the holes of the corners, without being tied or twisted; they should be simply fastened to it, so as to prevent their dropping out.

A child that wore *Tzizis* while alive, must also be clothed in an *Arba Kanfos*, from which one of the *Tzizis* must be torn off. But very young children who wore no *Tzizis* during their lifetime, need not be clothed in it after their death.

If there are sufficient persons to assist in the washing and the shrouding of the dead, no relatives, however distant, are to be engaged to do it.

Since it is customary to make no knot in the thread with which the shrouds are sewed, care must be taken in the sewing thereof that they should not become loose during the shrouding. The shrouds should be simple and inexpensive. They should not be embroidered with silver or gold. Care must be taken that the shrouds are not torn or soiled. Should they become soiled, they must be washed. To prevent soiling after the corpse has been dressed, a napkin is laid upon the mouth of the deceased. This is only done, however, where the coffin is to be reopened at the burial-ground.

The sewing of the shrouds is to be entrusted to pious daughters of Israel. A woman, during her periods, is not permitted to assist in the washing and clothing of the dead.

No corpse should be shrouded in less than three garments. Females should be shrouded in a short surplice and a sheet wrapped over the corpse as a

cloak. Besides these shrouds, it is customary to clothe the corpse of females in a cap, stockings, girdle and collar.

An infant one year old must also be clothed in shrouds the same as an adult; but if less than one year old no *Sargenes* is required. If the infant was still swaddled while alive, the same must be done after its death. It is to be clothed in a shirt, then wrapped in a sheet, over which the corpse is to be bandaged. Also the legs are to be wrapped in a piece of cotton or linen. But if the infant was not bandaged when alive, then it is only to be clothed in a shirt, *Sargenes* and girdle.

The corpse of a child prematurely born is to be wrapped only in a sheet. Infants who die soon after birth, must be shrouded in a shirt and sheet, provided they had already been dressed in the former when alive.

Before the corpse is deposited in the coffin, it should be measured in order to avoid the unnecessary removal of the corpse, in case the coffin is found too small.

The corpse, after being washed and shrouded, is now put into the coffin, the legs placed together in a straight position; the thumbs are put into the palm of the hand, encompassed by the other four fingers, and in order that the thumbs should not come out from their proper places, they are to be tied with the *Tzizis* of the *Tallis*. The wrapping of the corpse in the sheet must be done in such a manner that the collar of the shirt should not come over the mouth.

The knees of the corpse are to be well covered with the winding-sheet or surplice, which is to be drawn over the legs, and in case it is too long, it must be drawn up and folded under the girdle. The hands are to be placed at the side in a straight position, between the coffin and the body, in such a way that any motion or shaking, caused by the moving of the coffin, will not remove them from their proper position. The coffin is then covered with a black cloth, the foot toward the door through which it is to be carried, and lighted candles placed at the head.*

Garments taken off from the deceased may be used again. So may false hair worn by the departed. Should it, however, have been tied to or twisted in the hair of the departed, then it must be used by none, unless the deceased, while alive, particularly desired it to be given to one of her friends to wear. Hair cut from the deceased after death, must be interred with the corpse.

Limbs cut off by surgical operation or by accident, must be buried immediately.

Shrouds prepared for the funeral may be used for any other purpose, provided they were as yet not put on the corpse. In these cases the shrouds prepared for the dead must be unripped.

If a grave has been dug, and afterwards another grave has been selected, the former must be filled up. Should anything prevent the funeral taking place on

*If there are sufficient persons to assist in the washing and shrouding of the dead, no relatives, however distant, are to be engaged in it.

the day appointed, the grave must be filled or covered, and must not be left open over night.

CONCERNING THE ROOM WHERE THE CORPSE LIES

The daily prayers must not be said nor must the Law be studied in the room where the corpse lies. If one wishes to say his prayers or to study the Law, he must leave the room. If there be no other room, he must make a partition. Sermons and moral reflections, however, may be delivered in the room where the corpse lies.

CONCERNING THE FUNERAL

The corpse is to be carried to the grave, the coffin covered with a black cloth, followed by the mourners, and joined by the procession. No relative is to assist in carrying the bier to the grave, when there are others to do it.

Unless there be cogent reasons, the corpse must not be kept long uninterred. Interment may be delayed in order to wait for absent relatives or friends, or to procure things indispensable for the funeral, to avoid unlawful proceedings, or that the funeral may be conducted with more honor to the deceased. The body, however, should not be kept more than one or two days.

A corpse is not allowed to be conveyed from one community to another, when the former has a burial ground of its own, save when the deceased has expressed in his last will a particular wish to be carried to the place of the sepulcher of his ancestors.

It is customary to set a tombstone at the expiration of one year from the day when death took place. In some countries it is set after thirty days and sometimes even within that period.

CONCERNING DISINTERMENT

There has always existed a strong feeling among Jews, against disturbing the dead in their last resting-place. It is permitted, however, under certain conditions: when the deceased especially requested that he be disinterred in order to be buried among his ancestors, or in Palestine; or where interred bodies can no longer remain where they are buried, for instance, where the civil authorities no longer permit the place to be used as a burial ground. Otherwise, disinterment is against Jewish law.

A body should not be disinterred until the flesh is entirely disintegrated.

If the remains of several bodies are disinterred, care should be taken to gather the ashes of every corpse separately and not to mix them, so as to re-inter the remains of every one as they were found. The bones which are yet joined, or which form a perfect skeleton, must not be dislocated. The old boards of the

coffin in which the corpse was deposited must not be used again; they must either be burned or buried on the same spot. All ashes found, even the earth upon which the corpse rested, to the length and breadth of the grave, must be taken out and re-interred with the remains of the corpse.

Children are not allowed personally to disinter the remains of their parents, nor even touch them; but they may allow others to do so.

The relatives who had to keep the *Avelus* (mourning) at the day when death took place, must re-observe it on the day of disinterment; and whatever is obligatory upon an *Ovel* (mourner) is also binding upon them on the day of interment till nightfall, and no longer, though the remains have not yet been re-interred. They are, however, exempt from observing the law of an *Onon* (the obligatory mourning in the interval between death and the interment).

If a relative hears of the disinterment of one at whose death he was bound to observe *Avelus*, he is equally obliged to re-observe it on the day he hears of the re-interment as on the day of death, provided he has been informed of it on the very day of the re-interment; but if later, should he even receive the information on the day following, no *Avelus* takes place.

The relatives must preform the *K'reah* (rent) in their garments on the day of disinterment, and are subject to the same laws as when the *K'reah* was performed at the time of death.

It is also customary for the neighbors to send to the mourners after the disinterment, the *S'udas Havrooh* (meal of condolence).

All persons occupied with the disinterment of the dead, are exempt from saying the *Krias Shemah* (Hear, O Israel), *Tefillah* (daily prayer), and from putting on *Tefillin* (phylacteries), as in case of death.

No *Cohen* (descendent of Aaron) is allowed to touch the exhumed remains, not even those of his parents.

CONCERNING THE MOURNING

Immediately after the interment, the period of *Avelus* (mourning) commences.

The mourners must not sit upon chairs, but upon the ground. They may, however, use low seats. This ought to be done, as far as possible, in the room where the death took place.

After the return from the cemetery, the mourners are to read the customary daily prayers, provided the time for the reading of the *Shema* is not yet expired, but they must not put on the *Tefillin* (phylacteries).

It is customary for the neighbors of the mourners to send them, after the interment of their departed relatives, some food, which consists of hard-boiled eggs and bread, termed *S'udas Havrooh* (meal of condolence). At this first meal neither wine nor

meat must be used; both may, however, be taken by the mourner after the above-mentioned meal.

During the *Shivah*, the mourner must not wear shoes or transact any business. Marital relations are forbidden. Mourners occupied in the study of the Bible and other religious books, are to choose only such passages as are appropriate for a mourner.

In case the mourner needs to leave the room, he may put on his shoes, which he is again to take off immediately after his re-entering the room. Persons to whom the taking off of the shoes might prove injurious, are allowed to put on worn-out shoes or slippers.

It is customary not to allow persons to sleep on the bed or on the couch on which the deceased expired, during the whole *Shivah*. Nor is anyone allowed to sit on the chair on which the departed used to sit, out of respect for the deceased.

The *Shivah* is kept and the afore-mentioned ceremonies are observed on the death of the following seven relatives: Father, mother, husband, wife, son, daughter, brother or sister (including step-brother and step-sister) if older than thirty days.

No *Avelus* is incumbent upon males less than thirteen years old, and upon females less than twelve years old.

It is customary for mourners to wear black as a sign of mourning.

Persons overtaken within the *Shivah* with the death of another of the above named relations, need not keep

a separate seven days, but commence the second *Shivah* from the interment of the second relative and continue to keep the seven days.

No business must be transacted by the *Avelim* (mourners) during the seven days of mourning. They are permitted to write letters, the contents of which cannot well be confided to others. Cooking and baking for their own use may be done by the mourners themselves; also the rinsing and washing of utensils and the cleaning of the house, the making of the beds, and the washing of the linen for little children. Poor persons who are compelled to work for their daily maintenance, may privately work after the expiration of three days of the *Shivah* in order to procure their daily bread.

Servants in mourning are allowed to do any kind of work, but it is fitting that their employers should allow them an hour daily during which they may observe the customary ceremonies.

Teachers may instruct their pupils after three days of the *Shivah*. Children in mourning may go to their school in order to be instructed.

Mourners summoned to appear before a Court of Justice, or before any other authority, may go without any hesitation or scruple.

The business of such mourners who are in partnership with others, may be carried on privately by the latter after the first three days, though the former profits by it.

Whoever deals in an article for which there is a

momentary demand, and which, if not sold immediately, might cause a loss, or if the mourner can purchase an article which must be bought at once to prevent loss or its being damaged, he is permitted to have such article sold or bought for him by others, but not in his own house.

No *Ovel* (mourner) is allowed to wait on tables during the thirty days of mourning where there is music. Those who mourn for the death of their parents are prohibited from doing the above during the whole twelve months of mourning. But when there is no music, the mourner may act as waiter, after the *Sh'loshim* (thirty days of mourning) when mourning for parents; and even within the *Sh'loshim*, when mourning the loss of other relatives. In a like manner the mourners for parents are not to go to parties and feasts during the whole year; and when mourning for other relatives, they are only to abstain during the *Sh'loshim*. Poor musicians who are in mourning may play at banquets and feasts, even during the thirty days, but if mourning for their parents they are allowed only to do it after the *Sh'loshim*.

Physicians may attend their patients, even within the *Shivah*.

Persons in mourning for parents ought to wear the beard during the whole twelve months. The beard, however, may be trimmed if it becomes unsightly.

If the thirtieth day of the *Sh'loshim* falls on Friday, the mourner need no more, on account of the honor due to the Sabbath, observe the rites, laws, and ceremonies connected with the *Sh'loshim*.

Every mourner should, at the death of relatives, change his usual seat at the public place of worship during the whole *Sh'loshim* and at the death of parents he is to change it during the whole year.

It is customary during the *Shivah* to have a light burning in the room where death took place.

Mourners who celebrate a *Brith Milah* (circumcision), within the *Shivah*, are permitted to go to the synagogue, but they are not allowed to take off the beard or to cut the hair, nor to change their dress. They must not provide a feast, but are merely to invite ten persons, who eat something in order to be enabled to say the grace after meals, after which they are again to observe every ceremony and law incumbent upon mourners.

The mourner is also permitted to act as *Mohel* when there is no other besides him, even on the first day of *Shivah*, but as soon as the operation is over he must go directly from the synagogue to his house, and is not to partake of the meal generally provided at this celebration.

In like manner the mourner, after the expiration of three days in the *Shivah* may be a *Gevatter* (god-father); he must say the daily prayer at home, attend synagogue while the circumcision takes place, and then return to his house to sit upon the ground as an *Ovel*, and is likewise not to partake of the banquet.

A mourner may, during the *Sh'loshim*, act as *Mohel* and *Gevatter*, and may also partake of the meal generally given on such occasions. He may wash, bathe

and change his dress, but those who mourn for the loss of parents are only allowed to do it after the *Sh'loshim*.

Should the mourner himself be the *Baal Brith* (the father of the circumcised child), though he mourns the loss of his parents, he is still allowed to wash, and bathe, and change his dress, even within the *Sh'loshim*, but he must not take off his beard.

The mourner may also accept the office of an *Unterfuehrer* (the giver-away of a bride or bridegroom), but he must not attend the dinner, or enjoy the music on such occasions, and when mourning for a parent, he may only accept it after *Sh'loshim*, when he is allowed to take off his beard, and also put on his Sabbath dress, which he may wear until the marriage ceremony is concluded. He may also act as *Baal B'rocha* (the reader of the blessings, pronounced under the *Chuppah*), but he must not attend the dinner or music on such occasions, during the whole twelve months.

Persons in mourning who give away a female orphan, when the marriage happens to take place within the *Sh'loshim*, may attend the wedding in case their presence is required, but they must not partake of the dinner; and when they mourn for parents, they are only allowed to do it after the *Sh'loshim*.

Betrothals should not take place during the *Shivah*.

Bachelors and spinsters in mourning may be betrothed within the *Sh'loshim* and marry after the *Sh'loshim*, when they are permitted to dance and participate in every entertainment as any other bride or

bridegroom who are not in mourning; but as soon as the wedding week is over, they are again to put on their mourning dresses, and observe every law incumbent upon mourners. Parents in mourning, celebrating the marriage of their daughter, are allowed to do everything at the wedding, as if they were not in mourning; but soon after the wedding day, they are again to put on their mourning apparel.

One who has lost his wife must not marry again until the expiration of the annual *Sholosh Regolim*, viz: Passover, Pentecost and Tabernacles.

It is incumbent upon all who mourn for the loss of their wives, to observe all the ceremonies and laws of an *Ovel* (mourner) during the *Sh'loshim*.

If either the bride or bridegroom loses a parent on the wedding day, when everything necessary for such an occasion is prepared, so that by a delay at the wedding they might incur a great loss, they are permitted to go under the *Chuppah* to be married, and also to consummate the marriage, after which the corpse of the deceased is to be interred. The new couple have to observe, as all other newly married who are not mourners, the *Shivah Y'meh Hamishte* (the seven days of joy), at the expiration of which they must keep the *Shivah*. The thirty days of mourning commence from the first day of the *Shivah* inasmuch as they have previously observed no *Avelus* whatever.

In case the bridegroom wishes to observe the seven days of mourning, previous to his wedding, he is

allowed to do it, and the nuptials may take place as soon as the *Shivah* is over. But when one of the parents dies after the marriage ceremony has taken place, the mourning bride or bridegroom must observe the *Shivah* soon after the interment.

A woman who has lost her husband must remain in her widowhood for three months and a few days; and in case she is left with a child by her deceased husband, which is not yet weaned, she is not allowed to re-marry until the child is two years old.

A woman whose husband has gone away without her knowing what has become of him, or if her husband be drowned and the corpse not identified, she is called an *Agunoh*, and is to observe no *Avelus* (mourning) whatever, nor are the children allowed to say *Kaddish*.

It is customary for the mourner, on the eve of the Sabbath within the seven days, to go to the synagogue, at the entrance of which he remains during the *Mincha* service, and before the reader commences the Psalm of *Mismor Shir l'yom Hashabbos*, the sexton calls out *Menachem Avelim* (condolence to the mourners), and then they are brought into the Synagogue by the Rabbi or the minister.

On the Sabbath of the *Shivah* no *Ovel* is to be called up to the reading of the Law. The same is to be observed with an *Onon* who attends synagogue on Sabbath or on the festivals—he must not be called up.

In case the *Ovel* is a *Cohen*, and there be no other

besides him, or if he is called up by mistake, he may go up to the reading of the Law.

A *Cohen* must leave the synagogue during the whole *Sh'loshim*, when the *Cohanim* go to *Duchan* (to recite the priestly blessings), and when mourning for parents he is to observe it during the whole year; also a *Mohel*, godfather, or *Baal B'rith* the father of the circumcised child, must not be called up during the *Shivah*.

But *Hotzo-oh V'hachnoso*, the taking out and replacing of the scroll, or *Hagbohoh Ug'liloh*, the lifting up and rolling thereof, the *Ovel* may perform.

When the last day of the *Shivah* falls on the Sabbath, the mourner need not sit on the ground at the termination of the Sabbath; for the *Shivah* ends with the termination of the morning service. If it happen to fall on any day in the week, the mourner has only to sit *one* hour on the ground, and then the *Shivah* is terminated.

If any one dies on the Sabbath, it is not permitted to close the eyes, to tie up the jaws, nor to straighten the hands and feet on that day; but it is allowed to prevent the mouth from being more opened than it was at the time when death took place. Care, however, must be taken not to draw the jaws together, or to close the mouth more than it was at the time of death.

If the deceased is to be removed on the Sabbath from the bed where he died, in order to be deposited on the ground, a small loaf must be placed on the corpse, which must remain on it during its removal; nor is it permitted to have a lighted candle placed at its head until the termination of the Sabbath.

In this case, the *Onon* may eat meat, drink wine, perform the daily service and even attend synagogue. In some communities no *Onon* attends the place of worship, not even on the Sabbath. If he reads the Sabbath prayer at his own house, he must neither repeat *Mogen Ovos* nor *Bameh Madlikin*.

At the termination of the Sabbath the *Onon* is to read the evening service *Maariv* somewhat earlier than usual; for as soon as night has set in, he must not read any prayer whatever, not even pronounce the *Birchas Havdoloh*. The latter, however, must be repeated by the mourner after the interment, provided it was not later than Tuesday, when he repeats the blessing over a glass of wine, but neither the customary spices nor the light is to be used. The mourners for those persons who died on *Erev Yomtov*, the day before the festival, when there is no time to inter them before *Yomtov*, are permitted to attend synagogue, to perform the service of the day and may drink wine, eat meat, and repeat the grace after meals. Moreover, though the departed is only to be interred after *Yomtov*, the mourning incumbent before the interment does not commence till the day on which the preparations are made for the burial. The mourners are therefore allowed, during the whole *Yomtov*, to eat meat and drink wine, and perform the daily service, and at the termination of *Yomtov*, they are to observe the same laws as at the termination of the Sabbath. In this case nothing must be done for the interment until after *Yomtov*, even by a non-Jew,

The same law is to be observed when persons die on the eve of *Pesach*. The mourners may partake of meat and wine, but the *Seder* must be performed by another, to which they are to listen, but not to repeat, and they must likewise partake of the *Matso* and *Moror*, and afterward repeat the *Hallel*. They must also not make *Hesibo* (lean), and put on the *Sargenes* (surplice), where it is customary to do it; mourners for parents are to abstain from the last two ceremonies during the whole year.

When the departed is to be buried on the morrow of the first day of *Yomtov*, the *Onanim* may attend the place of worship on the eve previous, and may also occupy their usual seats, read the daily service, and are permitted to partake of meat and wine and to repeat grace after meals. The corpse may be removed on *Yomtov* from the bed where death took place, in order to have it deposited on the ground, without laying a loaf on it, as is done on the Sabbath. It is likewise allowed to close the eyes and tie up the jaws of the deceased, and place a lighted candle at the head, and cover it with a black cloth.

Work for the funeral which may not be done on the Sabbath, must not be done on the first day of *Yomtov*; the water for the *Taharoh* may be warmed, and the departed carried to the cemetery, provided the latter is *Besoch Hat'chum*, i. e., within two thousand cubits (about three thousand feet) from the limits of the town where the corpse lies, but only by bearers. The latter, however, may be done by non-Jews, except that a Jew is not permitted to ride to attend the

funeral, but may follow it on foot, when it is *Besoch Hat'chum*. The making of the coffin, the digging of the grave, the depositing of the coffin into it and the filling up thereof is to be done by non-Jews, but in case there is none to undertake it, the corpse must remain uninterred until the following day, when the depositing of the coffin into the grave may be done by Jews, who are also allowed to carry back every tool necessary for the interment to the place where they are generally kept.

No nail or screw is to be driven into the coffin on *Yomtov*, but they may be put into the holes made for that purpose. No napkin must be torn, nor any other thing broken, though it be necessary for the funeral. In a like manner must the shirt not be taken off from the deceased before the *Taharoh*, as is the custom on a working day; neither are the mourners to make the *K'reah*.

In some communities no funeral takes place on the first day of *Yomtov*, because it might not be possible to treat the deceased according to the laws, rites and customs, or that a profanation of the holiday might ensue, an exception being made in such cases where the corpse might, through this delay, remain too long uninterred.

The *Taharoh* taking place on *Yomtov* is to be performed in the following manner: the corpse is to be placed on the *Taharoh* board, a white sheet is to be covered over it, the shirt of the deceased is to be taken off in such a way that the whole corpse should always remain covered with the sheet, over which

sufficient water is to be poured to wet the whole corpse, and while the water is thus poured, a napkin must be held over the mouth of the deceased, to prevent the water from running into it. More water is taken than usual, and poured from the head to the heel, since the corpse must not be washed by the sheet on *Yomtov*, as on a common day. The nails, both of the hands and feet, are to be well cleaned, but care must be taken not to scratch off from the corpse anything that cleaves fast to it. Having thus proceeded, water is again to be poured over the corpse; but it must not be washed or rubbed with the sheet.

The shrouding of the corpse is to be done as at other *Taharoth*; but nothing must be scratched off from the body. Care must be taken to dry the corpse well.

In case a funeral takes place on *Yomtov*, very early in the morning, care ought to be taken that those persons who follow the funeral shall not neglect the morning service. It is preferable to hold the funeral after the morning service is over, in order that none might be prevented from attending the funeral procession, nor run the risk of neglecting the morning service.

The mourners have to observe no *Avelus* whatever; they may go from the burial ground to the synagogue, where they need not change their seats. Their mourning commences with the termination of the holydays, when they are to keep the seven days.

If the festival terminates on the eve of Sabbath, the mourners are not brought to the synagogue by the

ministers before the *Mismor Shirl'yom Hashabbos*, since no mourning has yet been binding upon them. At the termination of Sabbath they must make the *K'reah* in their garments, and also sit upon the ground, which is reckoned as a whole day; and on the ensuing Thursday, after the mourners have sat a short while upon the ground, the *Shivah* is completely ended.

The *Sh'loshim* commence from the day of interment.

The same laws which are to be observed at funerals on the first day of *Yomtov*, are to be regarded alike on the second day with the distinction that if on the second day a non-Jew cannot be procured to undertake the things necessary for the funeral, Jews may perform it; they may therefore make the coffin, cut and sew the shrouds; may also ride even beyond the *T'chum*, and make the grave as on a working day. But all this must be performed as privately as possible, carefully avoiding to attract public attention. Ready-made articles are to be preferred; and all that can be done by ONE person, must not be performed by two or more.

If the corpse is to be conveyed in a hearse or ship (or the usual means of transportation) beyond the *T'chum*, it must not be followed by more persons than those necessary for the interment; and even parents are, in this case, not to follow the funeral of children, and *vice versa*.

If the death of a person who requested in his last will to be buried in the sepulchre of his fathers, happen to be on *Yomtov*, though there be a burial-ground in

the place where he died, he must, nevertheless, be conveyed after *Yomtov* to the place where he requested to be buried; but if the corpse cannot remain longer uninterred, it must be buried at the place where death took place; but when the body can be kept until after *Yomtov*, it must be conveyed to the place where he requested to be buried; for it is incumbent upon every one to comply with the desire of the deceased, as much as it lies in one's power, provided it is not against the religious laws.

When non-Jews undertake to prepare the things necessary for the funeral, on the second day of *Yomtov*, all must be done by them as on the first day.

Jews whose attendance cannot be dispensed with at the interment, are allowed to follow the funeral, even beyond the *T'chum*, though non-Jews are the undertakers; they are permitted to fill up the grave after the coffin is deposited into it, which is, however, in no way permitted to be performed by Jews on the first day of the festival. Thus on the first day of the festival everything necessary for the interment must be performed by non-Jews, and when such are not to be had to undertake it, the corpse must not be buried on that day, while on the second day of *Yomtov*, when non-Jews refuse to undertake the funeral preparations, Jews are allowed to perform everything, as on a working day.

In case of necessity, we may on the second day of *Yomtov* buy everything necessary for the funeral, even for ready money.

A premature birth, or a child born dead, *Nephel B'vaddai*, must not be buried on the first or on the second day of *Yomtov*. A child who dies on *Yomtov* soon after birth, or should even die on the thirtieth day after birth, *Nephel Sophek*, may only be buried when it is known that it was maturely born: viz., when the child has hair and nails; but in case it was a male child that was not yet circumcised, it is not allowed to bury it until after *Yomtov*, since the circumcision must be made on the dead body on the burial-ground before the interment, which operation must not be made either on the first or second day of *Yomtov*. Also, if an infant dies that is more than thirty days old and has not yet been circumcised, it must not be buried until after *Yomtov*, on which day the circumcision before the interment must likewise be made. The *Orloh* is to be thrown into the grave. No *P'rioh* takes place, neither is the usual blessing to be pronounced before the operation, and it may also be performed by one who is not a *Mohel*.

The relatives of those persons who die on *Chol Hammoed* are called *Onanim* until after the interment has taken place, and are to observe no *Avelus* until after *Yomtov*. And although they need not observe publicly the ceremonies of mourning, they are, nevertheless, bound to observe privately every duty of a mourner. They must not be called up to the reading of the Law, but *Hotzo-oh V'hachnosso* (the taking out of the scroll from, and the restoring the same to the ark) they may do. And though, as mourners,

they are prohibited from studying the Law, they are nevertheless permitted to read a certain portion, or a chapter, which they usually have appointed as their daily task.

Teachers who are *Avelim* are allowed to instruct their pupils on *Chol Hammoed*.

Mourners must make no *K'reah* on *Chol Hammoed*, though they bewail the loss of parents, until after *Yomtov*. In some communities, however, they make the *K'reah* on *Chol Hammoed* for the loss of parents. They may attend synagogue on *Chol Hammoed*.

Since no *Avelus* is to be observed on *Chol Hammoed*, mourners are, therefore, to read the daily prayer, at which they are to put on their *Tefillin*, provided the interment takes place before the time fixed for the reading of the morning service has passed.

If a funeral takes place on *Erev Yomtov* (the day previous to the festival), so late in the day that the mourners have not time to sit a short while on the ground before the commencement of *Yomtov*, they must, after the holidays, observe six days to complete the *Shivah* (the seven days of mourning). The *Sh'loshim* (thirty days of mourning), however, commence immediately after the interment. But if the departed was buried, and there was yet a short time left for the mourners to sit upon the ground before the commencement of *Yomtov*, the festival takes off the whole *Shivah*.

Though the *Maariv* (evening service) was read in the public place of worship by the whole community

before night has set in, except by the mourners, who have only a few minutes left to them to sit upon the ground before night, the approaching festival does, nevertheless, exempt them from keeping the *Shivah*. The same is the law when the coffin is nailed up in the death-chamber, with a view not to re-open it on the burial-ground, on account of its distance from the residence of the mourners, in which case the mourning alike commences soon after the coffin is removed from the house.

If the last day of *Shivah* falls on *Erev Yomtov* (the day before the festival), the customary thirty days of mourning *Sh'loshim* are considered terminated on that day, and the mourners are therefore permitted to do on *Erev Yomtov* everything prohibited to mourners during the *Sh'loshim*. But in case the departed was interred on *Erev Yomtov*, on which occasion the mourners commenced their *Shivah*, though only a short time (about half an hour) before the commencement of the festival, the mourners are then exempt from the duties of the *Shivah* but are bound to keep the *Sh'loshim*.

When the last day of the *Shivah* happens on *Erev Pesach* (the day preceeding the Passover festival), the mourners are allowed to have their beards taken off (except when they mourn for parents), and to bathe even before noon, which they are not permitted to do on another *Erev Yomtov* until the afternoon.

In case the mourners sat a short time upon the ground before the commencement of a festival and

thus began the *Shivah*, the approaching holyday exempts them from observing the *Shivah*, and clears likewise eight days from the *Sh'loshim*; the mourners have therefore only to observe, after the festival, fifteen days more, in order to complete the thirty days of mourning.

If the mourners commence their *Shivah* on the day before the New Year, the New Year takes off the seven days, and the subsequent Day of Atonement clears the *Sh'loshim*. The same is the case when the mourners commence their *Shivah* on *Erev Yom Kippur*; the Day of Atonement clears the *Shivah*, and the succeeding *Sukkos* (the festival of Tabernacles) takes off the *Sh'loshim*. And though the thirty days of mourning are not yet completed, the mourners are still allowed to wash and bathe, on account of the honor due to the approaching festival.

If the mourners commence to observe the *Avelus* on *Erev Sukkos*, though only a short time before the commencing of the festival, this hour is to be accounted for *seven* days; the seven days of the festival likewise take off seven other days, which makes fourteen days; to this we add the subsequent *Sh'mini Atseres*, which also clears seven days; and the last day, viz., *Simchas Torah*, is likewise to be reckoned for one day, which altogether amount to twenty-two days. Hence the mourners have only to observe, after the holidays, eight days more, to complete the *Sh'loshim*.

If the sixth day of the *Shivah* occurs on *Erev Yomtov*, the approaching holiday takes off the whole

Shivah and a part of the *Sh'loshim*; the mourners must not have their beards taken off until the end of the thirty days, neither are they permitted to put on their shoes, or to go out of the house, before noon. The mourner may attend synagogue at the afternoon service, but he must change his usual seat.

Those who lament the loss of parents, must neither bathe nor have their beard taken off on *Erev Yomtov*, though the festival clears the *Sh'loshim*. They are, however, allowed to pare their nails and also to change their linen.

If the last day of the *Shivah* occurs on *Erev Shabbos* which happens to be before *Erev Yomtov*, the festival takes off both the *Shivah* and *Sh'loshim*. Should, however, the sixth day of the *Shivah* occur on Friday, then the approaching holiday clears the whole *Sh'loshim*; but he must not have his beard taken off until after the *Yomtov*, inasmuch as the *Shivah* was not completed before its entrance. Such mourners, however, are allowed to have their beards taken off on *Chol Hammoed*, with the exception when mourning for parents.

In case the thirtieth day of the *Sh'loshim* happens on Friday, the mourners are allowed to have their beards taken off in the afternoon.

Mourners are allowed to attend the *S'lichos* on *Erev Rosh Hashono* and *Erev Yom Kippur* even in the midst of the *Shivah*. A mourner is only then allowed to perform the service on *Rosh Hashono* and *Yom Kippur* (viz., to be a *Hazan* or *Baal Tefilloh*), if

there is not another to be had in the same community capable of performing it, or if the other is much inferior to the mourner.

Those who mourn for one who died on *Erev Tisho B'Ab* (the 8th of the month Ab), are called *Onanim*, and are as such prohibited from saying the usual daily prayers; neither are they permitted to attend synagogue at the evening and morning service to hear the reading of the *Echo* (Lamentations of Jeremiah). After the reading of the morning service, the interment may soon take place, but neither *Tsidduk Haddin* nor the *Kaddish*, repeated at funerals, are to be said. If the interment was completed before the expiration of the time set apart for the reading of the morning service, the mourners must repeat it as usual, after which they are to sit on the ground.

The *Mincha* (afternoon service) the mourners are to say somewhat later, at which they are to put on their *Tefillin* (phylacteries). Mourners are allowed to attend synagogue on the 9th day of Ab during the reading of the *Kinoth* (elegies) and the *Echo*, but not longer, from whence they are to return directly to their house, and observe every law obligatory on mourners during the whole *Shivah*.

The mourners of those who die on *Chanukah* are likewise called *Onanim* before the interment, and are therefore not allowed to kindle the usual *Chanukah* lights, nor are they permitted to repeat the daily prayers. At the interment neither the *Hatsur Tomim* nor the *Kaddish*, generally repeated at funerals, are

to be recited; as soon as the interment has taken place, the mourners are to observe the *Shivah*. They are, however, to have the *Chanukah* lights kindled by others, and to repeat *Amen* after the blessing.

In case the time appointed for the reading of the morning prayers was not yet over on their return from the funeral, they are to be repeated by the mourners, but they must not put on the *Tefillin*; and on the night subsequent to the interment they are to kindle the *Chanukah* lights. If a *Minyan* is convened in the house of mourning during the *Shivah* on *Chanukah* or *Rosh Chodesh*, the mourners are to leave the room while the *Hallel* is read, though less than ten persons remain in it.

At funerals which take place on *Erev Chanukah*, *Tsidduk Haddin* and *Kaddish* are to be repeated, even in the afternoon.

Funerals taking place on the day before *Purim Taanith Esther*, the mourners are to read the evening prayers at their own residence, and may only attend the place of worship during the reading of the *Megillah* (Book of Esther). On the subsequent morning they may remain at the place of worship both during the whole service and the reading of the *Megillah*; but they must not occupy their usual seats, nor observe any public mourning until after the feast of *Purim*.

If a person die on *Erev Purim* so late that the relatives are not able to inter him on the same day, they are to repeat their prayers at home, attend synagogue

during the reading of the *Megillah* and are also prohibited from partaking of meat and wine; the same law they are to observe on the subsequent morning service, after which the interment is to take place, but neither the *Tsidduk Haddin* nor the usual *Kaddish* is to be said; and in case the interment takes place before the expiration of the time appointed for the service, the mourners are to repeat it without putting on the *Tefillin*.

On the two days of *Purim* no public mourning is to be observed, which are still counted for two days, and at the evening of *Shushan Purim* the mourners are to resume the *Shivah* and complete it.

The mourners for those persons who die on *Purim* and that could not be interred on the same day, are at the *S'udas Purim* (the banquet given on *Purim*) allowed to partake of meat and wine. The mourners must on that day make no preparation whatever for the interment. In case the burial-ground is a great distance from the place where the corpse lies, so that the mourners are compelled to make the arrangements for the funeral early on that day, they are to read the *Megillah* afterwards, though the time for the reading of the morning service has passed.

If the report of the death of a relative is received within thirty days after his demise, it is called a *Sh'muoh K'rovoh* (recent report); and a *Sh'muoh R'chokoh* (an old report) signifies when the loss of relatives is reported after thirty days of their demise.

At a *Sh'muoh K'rovo* every ceremony of mourning

is to be observed both as regards the rending of the garment, *K'reah*, and those of *Shivah* and the *Sh'loshim*; the two latter commence from the day the report is received. In a word, the 'day of a *Sh'muoh K'rovoh* though it is reported on the thirtieth day, is in every respect equal to the day when the death of a relative took place. In case a person is informed of it before, and he has not yet repeated the evening prayers, though they were already said in the synagogue, the mourner is only to sit a few minutes upon the ground, and which is counted as a day. But if the mourner has already said the *Maariv* (evening prayers) at the time when the report reached him, though it had not yet been read in synagogue, he is at once to sit upon the ground; but the seven days commence only from the subsequent day, when he is to read his morning prayers without the *Tefillin*.

The same is the case when the report reaches the mourner on *Erev Shabbos* or on *Erev Yomtov*, before he has recited the evening prayers, and there is yet time left to sit a few minutes upon the ground before night, though the evening prayers are already finished in the synagogue, these few minutes are still to be reckoned as a whole day, and the approaching holiday clears the whole *Shivah*. But if the report reaches the relative so late in the day that there is no time left for him to sit upon the ground before night, the holiday does not clear the *Shivah*. At the termination of *Yomtov* he must commence the *Shivah*, but the *Sh'loshim* he commences from the day the report reaches him.

But if he is informed of the death of a relative after thirty days of the demise, the mourner need only sit upon the ground *one* hour, but he is exempt from making the *K'reah*, and both the *Shivah* and *Sh'loshim* are terminated, after having sat one hour upon the ground. If he hears of the death of a father or mother, though it be thirty days after their demise, the mourner is still bound to make the *K'reah*, to sit one hour upon the ground and to observe the *Sh'loshim*, which commence from the day when the report reaches him.

Persons who are informed of the death of parents in the twelfth month after their demise, need only sit one hour upon the ground. Previous to their sitting upon the ground they are to perform the *K'reah*, and observe the *Sh'loshim*; the *Jahrzeit* (anniversary of their death) they are to keep, in common with their brothers and sisters who were present at the death of their father or mother. They are not to say *Kaddish* until the *Jahrzeit* (anniversary).

Persons who are informed of the death of relatives, after the expiration of the year of mourning, are exempt even from sitting one hour upon the ground, and are free from observing every law and ceremony incumbent upon mourners. But if one hears of the demise of his parents, though it be after the year of mourning is completed, he is still to make the *K'reah*, and to sit *one* hour upon the ground; but he is exempt from all other *Avelus*, and is even not to say the *Kaddish*, except on the *Jahrzeit*, which he is to observe in common with his brothers and sisters.

The *Jahrzeit* is always to be solemnized on the day when the death took place.

The *Kaddish* is only to be repeated by the mourners during eleven months, while all other ceremonies of mourning are to be observed during the whole twelve months.

It is customary to fast on the anniversary (*Jahrzeit*) of the death of parents, and if it happens on a day when the prayers of *Tachanun* are not said, there is no fasting.

If the first anniversary occur on Friday, and there was no fasting, on account of the Sabbath, until night, then the mourners are exempt from fasting the whole day on subsequent years, though it does not fall on Friday; but if they do fast the first year the whole day, then they are to observe it afterward.

It is customary to have a candle or lamp burning on the anniversary of the death of parents.

If the death of a relative occur in the month of Adar, in a common year (*Shonoh P'shutoh*), the anniversary is to be observed in the following year in the same month, viz., *Adar Rishon*, though it be a leap year; but should the demise of a relative happen in a leap year, the anniversary is always solemnized in *Adar Sheni*. (second month of *Adar*); for the anniversary is always to be observed in the same month that death took place.

The *Kaddish* for departed parents is only to be repeated by the mourners for eleven months from the time when death took place, provided not more than

one day intervenes between death and interment; hence persons who die on the fifth of the month of *Nisan*, in a common year, but the ensuing year is a leap year, the mourners are to say *Kaddish* till the fifth of *Adar Rishon* (first *Adar*). The twelve months of mourning terminate on the fifth day of the second *Adar*, and on the fifth day of the month of *Nisan* (which is the thirteenth month) the anniversary is to be observed, for the reason stated above, viz., that the anniversary is always to be observed on the same day of the month that death took place.

The *Jahrzeit* of those persons who die in *Adar Sheni* is to be solemnized in every subsequent leap year in *Adar Sheni*, on the same day when death took place. Some are accustomed to keep the anniversary of those who die in *Adar* of a leap year, both in *Adar Rishon* and *Adar Sheni*.

The relatives of those persons who die on the first day of *Rosh Chodesh*, are to keep the anniversary in every subsequent year on the same day; and in case it takes place on the second day of *Rosh Chodesh*, the mourners are to solemnize the anniversary on the second day of *Rosh Chodesh*. If a person dies on the second day of *Rosh Chodesh*, but the subsequent year of that month has only one day *Rosh Chodesh*, the anniversary is to be kept on the day of *Rosh Chodesh*.

In case we are not certain of the anniversary, we are allowed to choose any day in the year, which day is afterward to be solemnized as the anniversary.

Ledovid Boruch and *Lam'natseach Bin'ginoth* are to

be chanted at *Motso Shabbos* in the house of mourning, within the *Shivah*, and the prayer *Ono Adonoi* is not to be repeated on those days when *Tachanun* is not said.

No *Cohen* must touch the remains of his sister on his mother's side, though she had been single, nor is he permitted to be in the room where the corpse lies.

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In Memoriam

In Memoriam

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.

In Memoriam

[illegible]

In Memoriam

yet as when we were together here on earth. May God take thee into His keeping, in the fellowship of the righteous, to enjoy the bliss of the life eternal. Amen.

ON SETTING A TOMBSTONE

"A mere shadow are our days upon the earth." (Job viii. 9.) Naught is left to me of him (her) who has gone "to the valley of the shadow of death," but a stone bearing his (her) name. This is all we have to mark the spot where his (her) mortal remains are laid, to remind us of what we too shall soon become. In the grave all our efforts end. Here is nothing but a fragile stone or a nameless grave to recall to us the memory of those whom we leave behind, unless we sow the seed of goodness and useful deeds in our earthly career, the fruit of which we shall reap in Heaven.

O thou who sleepest in the dust, this monument was not needed to recall thy name, for thy precious memory is enthroned in the hearts of many; but thy gentle qualities and kind friendship have so endeared thy image of my soul that death alone can efface the remembrance of the loss I have sustained in thy decease.

May thy body rest in peace! Lord, in setting this stone to the memory of . . . I beseech Thee to grant repose to his (her) soul, give him (her) the peace of the righteous, and admit him to the joy of contemplating Thy divine presence.

Vouchsafe Thy mercy to me, O Lord, that my spirit may one day also enjoy eternal bliss, and make my memory worthy of being honored and preserved among those whom I shall leave behind. Amen.

thou hast but entered the home of heavenly rest before me, but on the morrow of the new life, we shall meet again, wiser, better, worthier, than ever we were in this imperfect life. 'Tis this hope that links earth and heaven, and the hope we put in God will surely never fail. Amen.

AT THE GRAVE OF A CHILD

God of love, with saddened heart I stand here at the grave of my child. Be not wroth with me that my grief prevails. I weep because I must.

My beloved child, I had set strong hopes on thee, trusting to train thee in the fear of God, and all my plans were centered in thee. And now, in vain I call thy name, thou dost never respond, and a portion of my heart is buried in the earth with thee. No more will thy caresses soothe me; thy silent grave is all that we have to remind us of what thou once wast unto us.

Thou, O God, didst bestow this child upon me, Thou didst also take it from me again. It was Thy will, how then dare I murmur? Thou wilt in Thine own good time reunite me with my child. 'Tis this sweet hope that sustains me and strengthens me for the duties yet before me. Help me, O God, to become resigned to Thy decree and to say, "Thy will be done." Amen.

AT THE GRAVE OF A BROTHER OR SISTER

Peace be thine, dear brother (sister). Gentle memories cluster around thy tomb. Alas! death claimed thee all too soon from those who loved thee. We were happy together; thy friendship was a sweet support. I grieve at having lost thee, but my soul clings to thee

thy child now as aforetime. But here, in this place, I feel that I am nearer to thee.

My God, standing upon the dust which is so sacred to me, I would pray to Thee for my mother's peace and eternal happiness. Merciful Father, hearken to the prayer of a child who implores Thee for his (her) mother. Have pity upon her, and receive her soul in mercy in the home of the blessed, that she may rejoice in Thy goodness forever. Amen.

AT THE GRAVE OF A HUSBAND OR WIFE

By the grave of thy mortal remains I stand, beloved one, and my grieving memory bids the tears rise in my eyes as I think of thee. How beautiful was life to me, when thou wast at my side, and didst share my pleasures and my sorrows, sweetening my days with thy gentle sympathy. God of justice, why didst Thou take him (her) from me? Why hast Thou destined me to stand alone and solitary? I am forlorn and forsaken. I sorely miss my beloved one, and all things do but recall my loss. Yet would I not recall thee, my loved one, and mingle thy happiness with my misery.

O Lord, raise up my broken spirit, and instill into it resignation and peace, that I may never lose Thee out of my heart. It was Thy favor that placed this precious fountain of love by the side of my path in life; and even now, my Father, that Thou hast willed that I should enjoy it no more, I thank Thee for it. And thou, sanctified spirit, descend and live among us, inspiring us with thy love and thy blessing. We shall meet again. Separated we are, but not parted;

PRAYERS IN THE CEMETERY

AT THE GRAVE OF A FATHER

Here, where the mortal remains of my dear father were laid, I would consecrate my thoughts to his blessed memory. Now that he is lost to me, I recognize fully what a precious treasure of love he was to me in life. When I remember thee, good father, my eyes are filled with tears and my heart is full of love and mingled sadness. But what avails my love and what my sorrow? They can bring to thee no joys or happiness, now that thou art removed from all earthly wants and desires. Yet can I honor thy memory by deeds of goodness and by obedience to thy expressed wishes while here on earth. And do Thou help me, O God, to follow the right path, that my life may honor my father's memory. Receive his soul in mercy and let him have a share and portion in Thy eternal salvation, Thy peace and endless bliss in Thy presence. Amen.

AT THE GRAVE OF A MOTHER

Here, at this silent mound, where thou, beloved mother, dost slumber peacefully in death, have I come to commune in thought with thy spirit. Before my mind's eye there rises again thy treasured earthly image, and with fond sadness I recall thy gentle being that shall never fade from my memory. I know full well that all that lies beneath this mound is dust and ashes, that thy real being has risen on high, and that thence thine eye looks down upon me, as much

in thy life-time. These will I cherish in my heart; I will treasure them as thy priceless legacy and guard them sacredly. So shall devotion to thy memory and a righteous life be the links that bind me to thee yet, a pledge of my endeavor to honor thee even in the life beyond.

And Thou, merciful Father, take the soul of my beloved father (mother) into Thy keeping, to share the bliss of the life eternal. And unto me, my God, give aid, counsel and protection, that I may walk in the footsteps of the God-fearing and the virtuous, that I may be worthy of Thy favor and of the love of the departed ones who dwell with Thee. Amen.

hand is wise and good for us. Pour, O God, the balm of Thy consolation into the wounds which bleed, for Thou art He "who teareth but again healeth, Thou smitest and Thou bindest up again."

As for the departed, receive him (her) into Thy kingdom to partake of the joys Thou hast reserved for the life which is eternal. Remember unto him (her) the good he (she) did on earth, the happiness shed, the comfort shown and the love and affection demonstrated. Pardon his (her) shortcomings and human frailties, and may peace unending be his (her) portion forever! Into Thy hand I commit my spirit. Thou wilt redeem me, O Lord God of Truth. Amen.

PRAYER ON THE ANNIVERSARY OF A PARENT'S DEATH

Thoughts of thee, beloved father (mother) daily occupy my heart; but this day, the anniversary of thy departure from this life, is especially devoted to thy memory, and I am filled with deep emotion and with sorrow after thee. This day leads me back to the time when thou didst still dwell among us, when thy love guarded me with tenderness and care, and I could take refuge on thy heart, to find there solace for misfortune and sympathy with my joys. Methinks I see thee before me, and thy love-beaming countenance; and the sweet tones of thy voice still vibrate in my soul as though they had but just died away upon the air.

God has called thee hence, and of thy beloved being nothing has remained with me but the precious memory and the pious teachings thou didst impart to me

At the death of a Brother or Sister, say:

He (she) was a loving brother (sister), to whom the holiest ties of affection strongly bound me. Deep is my sorrow at his (her) departure, for dear are the bonds which held us together. But this happiness I can no longer enjoy. Never more can the light of his (her) eyes speak to mine in that happy regard we felt for each other; never more can the reliance we placed upon each other's counsel and strength be felt by us, for death has stilled the pulse and closed the eyes and laid the beloved form low in the grave.

(Then conclude: "Yea, Almighty Father," p. 80.)

At the death of a Son or Daughter, say:

He (she) was my dearly beloved child, for whom I regretted no care and spared no trouble, to whom I have dedicated many an anxious hour by night and many a toilsome endeavor by day. All my fondest hopes centered in him (her), as with joy I anticipated the time when he (she) should be grown to adult estate, and return the love I had lavished upon him (her). But now, according to Thy mysterious decree, the storm of death has all to soon scattered the seed I so carefully tended: my child, who promised to be the solace of my latter days, has passed away before me.

CONCLUSION

Yea, Almighty Father, Thou hast chastised me with a heavy hand: aid me now to bear my great affliction with patience and with resignation. Strengthen within me the conviction that all that comes from Thy

me and our dear ones, and all his hopes and undertakings were for us and our augmented happiness or comfort. He feared no toil to support us helpless ones in honor and respectability. And now his death has shattered the very staff and stay of our existence. Alone, I stand, with none to guide me on the dark road of my life. Where shall I seek solace? where counsel? God help me! I am now a helpless widow (and my poor children are fatherless orphans). Who will now stand by me and be a friend and counsellor unto me? My grief and my anxiety would overcome me, Lord, did I not set my trust in Thee. Thou art the widows' advocate, the orphans' father; Thou wilt not forsake me and mine. Thou, in Thy grace, wilt ever turn unto us "Thy mercy which is unceasing, Thy love which has no end."

(Then conclude: "Yea, Almighty Father," p. 80.)

On the death of a Wife, say:

She was a gentle, loving helpmate unto me. Our hearts were close united in our mutual love, and in mutual devotion we walked happily, hand in hand, through life. How happy was I with her! She was the joy of my life. With gentle words she sought to dispel my cares and put my troubles to flight. And now it is all over; she has gone from the cares of existence and left me wretched and alone. My grief would unman me, O God, my Father, were it not that I see Thy hand in all life's happenings and acknowledge Thy merciful love, which endureth forever.

(Then conclude: "Yea, Almighty Father," p. 80.)

a dear and precious life should be borne from us by the hand of death. Therefore, my soul is filled with darkness and pain. I will not murmur over the hard trial which Thou hast sent us, O Father, for Thou art just and righteous in all Thy doings. I will strive to bear it with patience and with resignation.

On the death of a Father, say:

He was father, provider and protector unto me. To him I owe all that I am. And now that he is gone from me, there is none who can comfort me. To Thee alone, my God, can I turn in my sorrow.

(Then conclude: "Yea, Almighty Father," p. 80.)

On the death of a Mother, say:

A tender mother was she to me who is now fallen asleep in death. From my earliest years she guarded me with untiring love and ceaselessly watchful interest. O that I might have repaid her with my gratitude for yet many years for the abiding love she ever displayed for me, her child. But alas! it may not be, for death has removed her from us.

(Then conclude: "Yea, Almighty Father," p. 80.)

On the death of a Husband, say:

He was my true friend, the faithful companion of my life. So happy was I in his love, so blessed in harmony with him, wedded at his side. He was all in all to me, in him all the joys and plans of my life were centered. His tenderness, his thoughtful affection was a sweet recompense to me for many an enjoyment and many a pleasure we had to forego. With untiring fidelity and constant endeavor he worked for

ing it, the hour that parts us from our beloved is as eloquent of Thy wisdom, as replete with Thy mercy as the hour that gives us life: and every sentence of Thy will is a means, did we but know it, to lead Thy children to perfection and to holiness. Strengthen this conviction unto us at this moment. In this light let us view the death of our darling child; let us bear this dispensation of Thy Providence as becometh parents who recognize their indebtedness to Thee and worship Thee as a God of infinite wisdom and love. We cannot understand Thy ways, but we know that what Thou doest is well done. Death has parted us from our child, has deprived us of the joys its future promised. The sweet and holy cares for its well-being and education have been taken out of our willing hands. Yet we are persuaded that in Thy realms, no ability, no intelligence, no talent capable of development and growth is suffered to waste and be lost, to remain undeveloped and imperfect. Our reason and Thy word tell us that we have not lost our child forever, but that in another sphere we shall be united again. Undeiled and innocent, it has done with this life. It has escaped life's cares and trials and temptations. Therefore, it is with tranquillity and resignation that we restore our child to Thee as pure as when Thou didst give it unto us. Into Thy hand we consign ourselves and all that are dear to us. We glorify Thee as the God of supreme wisdom and of goodness. Thou wilt give us consolation, peace and happiness again. Amen.

A PRIVATE PRAYER DURING THE WEEK OF MOURNING

Almighty Father, Thy holy will hath ordained that

PRAYER OF A BEREAVED HUSBAND OR WIFE

Almighty Father, Thou art the refuge of all the sad, the grief-stricken and the forsaken. It has pleased Thee in Thy infinite wisdom to call my beloved partner from my side. The glory of my life is gone. I am a solitary, deep-bowed wife (husband), for my beloved is no more. Whither shall I turn, and where seek solace and counsel? My God, to Thee I come; Thou wilt be my Helper, my Refuge, my Savior. O let my tears bespeak a gracious acceptance for my prayer. I put my trust in Thee, my God; my heart and inmost thoughts to Thee are turned; Thou wilt not now desert me. My heart is full of sorrow; O do Thou comfort me. Grant that I may learn to bear this my affliction with submission, and live always in reverence and love of Thee. Be Thou my refuge and my shield, my preserver and my support until the day shall come when Thy summons shall call me too, and in the life beyond the grave unite me once again—unite me, never more to part, with him (her) who so blessed my life on earth. And do Thou show unto him (her) the path of life everlasting, fulness of joy in Thy presence, pleasures at Thy right hand for evermore. Amen.

THE PARENT'S PRAYER ON THEIR CHILD'S DEATH

Almighty Father, Thou dost give and Thou dost take; Thou dost confer life and dost send death according as it is pleasing in Thy divine wisdom; and in each decree Thou dost manifest Thy fatherly love and care for us. Though the tears prevent our see-

Thy consolation to our drooping souls, to fortify and to strengthen them. Send peace unto us, send solace and comfort in this our hour of darkest need, Thou who art the Father of the orphaned and the widow's chosen Advocate. Amen.

AN ORPHAN'S PRAYER

Gracious God, Merciful Father! I am a lonely, forsaken child, and I come to Thee and ask Thee to be a father unto me. It has pleased Thee to call away my parents from me, to deprive me of their watchful care and guidance. To whom shall I now turn? Parents have I none: Who will show parental love to me now? Therefore, to Thee I lift up mine eyes, and beg Thee to be a guide unto me. Direct me aright and let me feel that I have Thy protection. Keep my heart pure and undefiled. Bless me with true and loyal friends, with worthy companions with whom I can commune. Raise up protectors for me in my parent's stead who shall take interest in my lonely lot. And to them, good Father, in return for the love they show to me, do Thou show favor and blessing, and grant that they shall have no cause to regret the attention bestowed upon me. Give me a modest and thankful disposition. Guard me from temptation, that I may never transgress Thy law. Help me to increase my knowledge. Let Thy spirit watch over me to counsel me in all my doings, and grant that my life shall be a lasting monument to the teachings and examples of my dear parents. Amen.

MISCELLANEOUS PRAYERS

PRAYER ON THE DEATH OF A PARENT

Our dear father's (mother's) life is ended, all too soon for us, his (her) children. We will not murmur now that Thou hast called back Thine own to Thyself, for who can say to Thee, "What doest Thou?" for all that Thou doest is well done. Full well we know that these hours of anguish are but hours of trial, hours wherein our loyalty to Thee is keenly proved. And so, though with falling tears and bleeding heart, we answer: "Thy will is just: it must be right; what Thou doest, Father, is well done! Thou hast torn, but Thou wilt heal us; Thou hast smitten, but Thou wilt make us whole again." Yea, Thou wilt heal us, for Thou art merciful as well as just, and no less compassionate than mighty. Thou knowest the paths, and Thou wilt show them to us, by which Thy blessing and Thy guidance shall lead us out of this dark night of sorrow and deep distress, to light and comfort, and all our future happiness shall be sanctified by the memory of the departed.

Therefore, O God, who hearest the heart-cry of the stricken mourner, look not with disdain upon the misery of Thine earthly creatures who sorely bleed when Thy dispensations wound them. Thou hast so richly endowed man's heart with love and affection, do Thou, in Thy paternal love, send of the balm of

is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

hold; for all her household are clothed with scarlet. She maketh for herself coverings of tapestry; her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen garments and selleth them; and delivereth girdles unto the merchant. Strength and majesty are her clothing; and she laugheth at the time to come. She openeth her mouth with wisdom; and the law of lovingkindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her happy; her husband also, and he praiseth her, saying: Many daughters have done worthily, but thou excellest them all. Favor is false, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.

Psalms xc.

Lord, thou hast been our dwellingplace in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we confounded. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it

from us. Like as a father hath mercy upon his children, so the Lord hath mercy upon them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his precepts to do them. The Lord hath established his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels: ye mighty in strength, that fulfil his word, hearkening unto the voice of his word. Bless the Lord, all ye his hosts; ye ministers of his, that do his will. Bless the Lord, all ye his works, in all places of his dominion: bless the Lord, O my soul.

Proverbs xxxi. 10-31.

A woman of worth who can find? For her price is far above rubies. The heart of her husband trusteth in her; and he shall have no lack of gain. She doeth him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant-ships; she bringeth her food from afar. She riseth also while it is yet night, and setteth forth provision for her household, and their portion for her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and maketh strong her arms. She perceiveth that her earnings are good: her lamp goeth not out by night. She putteth her hands to the distaff, and her hands hold the spindle. She stretcheth out her hand to the poor; yea, she putteth forth her hands to the needy. She is not afraid of the snow for her house-

stretched out unceasingly in the night, my soul refuseth to be comforted. I think of God and am disquieted; I complain and my spirit is overwhelmed. Thou holdest mine eyes with watching, I am so troubled I cannot speak. I call to remembrance my song in the night: I commune with mine own heart, and my spirit maketh diligent search. Will the Lord cast me off for ever? And will he be favorable no more? Is his mercy quite gone for ever? Doth his promise fail now for all time? Hath God forgotten to be gracious, hath he in anger shut up his tender mercies? But I say all this in my infirmity. Let me only call to mind the years when the right hand of the Most High was revealed: let me but recall the deeds of the Lord, and remember thy wonders of old. Let me meditate also upon all thy works, and muse upon thy doings: then I perceive thy way, O God, is holiness; and who is great like unto thee?

Psalm ciii.

Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquity; who healeth all thy diseases: who redeemeth thy life from the pit; who crowneth thee with lovingkindness and tender mercies: who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteous acts, and judgments for all that are oppressed. He made known his ways unto Moses, his doings unto the children of Israel. The Lord is merciful and gracious, slow to anger, and abounding in lovingkindness. He will not always contend; neither will he keep his anger forever. He hath not dealt with us after our sins, nor requited us after our iniquities. For as the heaven is high above the earth, so mighty is his lovingkindness over them that fear him. As far as the east is from the west, so far hath he removed our transgressions

From Psalm xxxix.

Lord make to to know mine end, and the measure of my days, what it is; let me know how frail I am. Behold, thou hast made my days as handbreadths; and my lifetime is as nothing before thee: surely every man, though he stand firm, is but a breath. Surely as a mere semblance every man walketh to and fro: surely they are disquieted for vanity: he heapeth up riches and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in thee. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, a sojourner, as all my fathers were. O spare me, that I may again be glad, before I go hence, and be no more.

From Psalm lvii.

Be merciful unto me, O God, be merciful unto me: for my soul taketh refuge in Thee. Yea, in the shadow of Thy wings will I take refuge until these calamities be overpast. I will cry unto God, Most High, unto God who performeth all things for me. He shall send from heaven and save me, when that which would swallow me up doth threaten. God shall send forth His mercy and His truth. My heart is firm, O God, my heart is firm. I will sing; yea, I will sing praises. Awake, my glory, awake harp and psaltery; I will awake the dawn itself. I will give thanks unto Thee, O Lord, among the peoples, I will sing praises unto Thee among the nations. For Thy mercy is great unto the heavens, and Thy truth unto the skies. Be Thou exalted, O God, above the heavens: let Thy glory be above all the earth.

From Psalm lxxvii.

I will cry unto God with my voice, even unto God with my voice, and he will give ear unto me. In the day of my trouble I seek the Lord, my hand is

SCRIPTURE READINGS FOR THE HOUSE OF MOURNING

Psalm xv.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

From Psalm xxxi.

In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily; for thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me. Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth. I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities. O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

those who have been called away. To fulfil the commandments to thus honor the dead, one should forego all else, for their performance outweighs all other commandments, even to the study of the Law.

The sages tell us that when Rabbi was about to die, he called for his children. When they appeared before him, he said unto them, "Pay great heed to honoring your mother, for it is written, 'Honor thy father and thy mother.'"

He who goes to comfort mourners and offers them words of consolation, performs towards them an act of lovingkindness. He should reason with them, so that they shall justify the judgment of their Creator; become reconciled to their loss, and not be prostrated to excess, for he who prostrates himself to excess, because of a loved one who has died, is in danger of causing mourning for another.

It is a religious act of special merit for ten men to assemble during the seven days of mourning in order to offer prayer and to say Kaddish.

implies consolation—you should also be consoled.” But Rabbi Jochanan answered him: “Is it not enough that I have my own private loss that you must remind me also of Aaron’s?” Then came Rabbi Elazar ben Arach, and sat down before him, and said: “Master, let me give you a parable. With what is this to be compared? With a man to whom the king has entrusted a deposit. Every day the man weeps and cries, ‘Woe unto me! When can I return this deposit intact?’ So you, my master, had a son who had studied the Bible and the oral tradition and departed from this world without a sin, and now you should find comfort in the fact that you have returned that which was deposited with you.” Then said Rabbi Jochanan: “Elazar, my son, you have consoled me in the way that men ought to give consolation.”

(Aboth R. Nathan, ch. xiv. b.)

It was taught in the name of Rabbi Akiba a man should ever accustom himself to say, “All that is done by God is done for a good purpose,” and he should be ready to accept with love all that may happen to him, even as Job said, “Shall we accept the good from God and shall we not accept the evil?” for indeed, who knows what is for the real good of man and what will hurt him? Therefore did Solomon say, “Despise not the instruction of the Lord and reject not his discipline, for whom the Lord loveth he chastiseth, even as a father the son in whom he delighteth.” All that Heaven decrees for a man he should receive with love, for the Providence of God watches over him to discipline him for his own welfare. He should therefore declare his fate to be just, so that even the evil may be converted into good.

Attendance at funerals and the burial of the dead is true lovingkindness towards the living and towards

swered, "have they gone to such and such a place, but now they will soon come." Then they brought him his food, and when he had finished his "Grace," she said to him, "Rabbi, I have a question to ask you." "Ask it." Then she continued: "Rabbi, some time ago someone came and left a deposit with me, and now he has come for it. Shall we return it to him or not?" "How can you ask that? Must one not return to its owner that which has been left as a deposit?" "But," answered she, "I would not return it without your knowledge." Then she took him by the hand and led him into that chamber, brought him to the bed, removed the sheets. And when he saw his two sons dead, stretched upon the bed, he began to weep, crying out, "My sons, my teachers, my teachers"! Then said she to him, "Rabbi Meir, Rabbi did you not say to me that we must return to the master that which has been deposited with us? The Lord has given and the Lord has taken." With this she comforted him, and his mind was soothed.

When the sons of Rabban Jochanan ben Zaccai died his pupils came to comfort their master. Rabbi Joshua entered and said to him: "May I say something to you?" "Speak." Then said Rabbi Joshua, "Job had sons and daughters and all of them died in one day, yet did he find consolation—be you, too, consoled." But Rabbi Jochanan answered: "Is it not enough that I have my own private loss, that you must remind me of Job's?" Then entered Rabbi Jose, and sat down before his master, and said to him: "Master, may I say something to you?" "Speak." Then said Rabbi Jose: "Aaron had two grown sons and they died in one day. Yet did Aaron find consolation, for we read, 'And Aaron held his peace,' and silence

**(Midrash Mishle, ch. xxxi.)*

words of sympathy and kindness, and in this way accomplish much lovingkindness and follow in the way of God, for he himself did comfort the orphan, as it is written, "And it came to pass after the death of Abraham that God blessed his son Isaac." Thus acting, a man will afford pleasure to the living and to the dead; he himself, too, will be benefited, for the occasion will remind him of his own mortality and move him to repent.

It is wrong to protest against the ways of the Holy One, blessed be he, for he is just and righteous, and who can say unto him, What doest thou? We can only declare his judgment to be just in all his dealings, and to say: The Lord hath given and the Lord hath taken away, blessed be the name of the Lord. And he that weepeth beyond due measure is even as one that protests clamorously against the ways of God, and as one who denied the immortality of the soul. Thus is it written, "Children are ye unto the Lord your God, ye shall not," etc.

This has been explained by Rabbi Albo: Seeing that ye are children unto God and a holy people peculiar unto him of all the nations, it is not right for you to mourn for the departed beyond due measure.

They relate that while Rabbi Meir was sitting on a Sabbath afternoon in the college and lecturing, his two sons died. Thereupon their mother took them and laid them upon the bed and spread sheets over them. At the conclusion of the Sabbath, Meir returned from the college and said to her, "Where are my two sons?" And she answered, "They went to college." "But I looked for them in the college and I could not see them." Then she gave him the cup for the Havdolah blessing, and again he asked, "Where are my two sons?" "Many times," she an-

SAYINGS OF THE SAGES

During his lifetime a man has three friends, and these are his descendants, his money and his good deeds. When the time comes in which he must leave this world, he calls together his children and his grandchildren and says to them: "I beg of you, come deliver me from death," but they make answer and say to him, "Hast thou not heard that no one can have control over the day of death and is it not written, 'No man can in any wise redeem his brother, nor can he give to God redemption money for himself. For the ransom of their soul is too costly? Cease troubling about this, but go in peace, rest upon thy resting place and thou shalt rise again for thy lot at the end of days, and then shall thy portion be with the pious men of the world.'" When he sees this, he calls in his money, and says to it: "Much have I labored for you, by day and by night, now I beg of you to deliver me from death and save me." But it makes answer: "Hast thou not heard, 'Wealth availeth naught in the day of anger?'" Then he calls his good deeds and says to them: "Come and deliver me from death, lay fast hold of me and let me not depart from this world, for you, too, have hope through my deliverance." But they answer him: "Go in peace, for we shall indeed precede you, as it is said, 'Thy righteousness shall go before thee and the glory of the Lord shall be thy rearward.'"

Unto him that goeth to comfort the mourners, the Holy One, blessed be he, shall himself extend comfort. Therefore shall a man ever go to fulfill this important command to comfort mourners who are overcome by sorrow and grief, and to speak unto them

*(*Pirke de Rabbi Eliezer*, ch. xxxiv.)

my lower, my false self. O Heavenly Father, give me strength to do better. Fill me with a sense of the frailty of life, of the danger of delay. Let me begin to work for Thee now, to conquer my selfishness, to uproot my failings, to be at peace with all men, so that I may be at one with Thee. Amen.

short, for their work was done; and their work being done, they entered into their eternal rest. They died on the Sabbath.

II

In the accepted sense of the text, the Psalmist's prayer is to know, not the duration, but the frailty of life. This is a prayer that we may all repeat: "So teach us to number our days that we may get us a heart of wisdom." It is the most momentous petition in the whole range of religious literature. To realize the uncertainty of life is our sorest need—not in order that we may be miserable, but in order that we may more resolutely strive to use life well. What we need is the heart of wisdom—the insight to see how solemn a thing life is, and how far from solemn is the way we live. Not one moment can we call our own, yet too often we act as though an eternity were ours, in which to undo the past and make our peace with Heaven. To-day we are here, to-morrow we shall be in the grave. A solemn truth, however trite; for never shall it lose its force until it has made man understand how foolish, how reckless, how mad he is. "What am I doing with my life?"—this is the question that this truism must make each of us ask himself. I am doing so little with it, and I might do so much with it. I might devote it to acts of real helpfulness and mercy. I might be a comfort to the sorrowing, strength to the weak, an example to the sinner, a source of enlightenment to the ignorant. I might live for God and man. Alas, I am living for myself—

the study of the Torah is more precious to me than a thousand burnt-offerings which Solomon, thy son, will offer unto me." (*Sabbath*, 30.)

There are solemn truths to be gathered from this part of the story. God's blessing to His chosen ones is that they shall die on the Sabbath—when their life's work is done. David prays that he may die after the Sabbath; but that is impossible, for the good man is removed as soon as his mission is completed. Then he must make way for his successor. "Let me die," David then urges, "on the Eve of the Sabbath." But this, too, may not be. The service of God's elect is precious in His eyes. They are wanted in the world; they cannot be spared.

The whole moral of the legend is that life is to be measured only by its success, in the moral sense. Well-spent, it can never be short, though it extend over but a few years; wasted, it can never be long enough, though it last a century. "It matters not how long we live, but how."

The truth is at once a rebuke and solace. It warns those of us of their folly, who are squandering the precious heritage of time which God has given them, who are staking all for worldly prizes which, even if they are secured, must be flung away at the bidding of Death. And it comforts those who mourn for their beloved, taken from them always too soon. It comforts these sorrowing ones, because it whispers to them that God has taken the dead to Himself, that He had need of them. "Precious in the eyes of the Lord is the death of his pious ones." Their life was not

diminishing, one by one, that separated us from the grim climax. We should have no heart for work or pleasure; life would be a burden, growing heavier daily—an unspeakable misery. Or if there were some who could be joyous, it would be in a defiant spirit. "Let us eat and drink," they would exclaim, "for tomorrow we die." "We have so many years before us: let us make the most of them. Let us give rein to our selfish desires—indulge our base longings to the full. A day or two before the end will be time enough to arrest our course and to think of repentance." There is much procrastination as it is, in beginning the *real* work of life; such a dispensation as we are imagining would increase it immeasurably. In giving mortals the best chance of realizing the purpose for which they exist, by hiding from them the day of death, God has given the most signal token of His love.

According to the Talmudic legend, the Psalmist's request is answered in a general way. God's Messenger comes to David with the message: "Thou shalt die on the Sabbath." Then David prays: "O let me die on the day after the Sabbath."

"This may not be," answers the Messenger, "for Solomon, thy son, will then be king, and the dominion of one man may not encroach upon that of another, even to a hair's-breadth."

"Then let me die on the day before the Sabbath," prayed David.

"This, too, may not be," answers the Messenger, "for this one day on which thou wilt be occupied with

A FUNERAL ADDRESS*

Make me, O Lord, to know mine end, and the measure of my days, what it is; that I may know how frail I am. *Psalms* xxxix, 4.

In its literal sense, this is a prayer for enlightenment concerning the duration of life. The Psalmist asks to know when he is to die. The petition, according to the Rabbis, is not granted, and David is gently informed that no man may know the time of his end.

And surely the reply to such a prayer is a merciful one. In the fulness of pity it is, that God has hidden from mortals the time of their end. We all know that we must die, but the certainty does not terrify us. We go our way, and do our work, and take the joys that offer, unmoved by the dark shadow that awaits us, and to which we advance one step nearer with every breath we draw, with every throb of our hearts. Nay, we part from our beloved at the grave, and when the first fierce shock of separation has subsided, we gain peace, and even joy at last, and take up with all our old energy and courage the common duties of life. What a striking proof of the Divine love is this blessed forgetfulness!

But no less merciful is the provision by which the duration of our life is hidden from us. For if we could see what the future held in store for us, we should never have a happy moment. Our energies would be spent in counting the moments continuously

*This address may be used at the House of Mourning.

accompany us even in death. Thus our sages expounded: "When man departs from this life, neither his silver nor his gold, nor his jewels nor his pearls go with him, but only his good deeds and piety; so we read in the book of Proverbs (vi. 22): 'When thou walkest, it shall lead thee; when thou liest down, it shall watch over thee; and when thou wakest, it shall converse with thee.' 'When thou walkest, it shall lead thee,' means, in this world; 'when thou liest down, it shall watch over thee,' that is, in the grave; 'when thou wakest, it shall converse with thee, that is, in the world to come." It is for this future life that we have to prepare on earth, and therefore, God sends us the visit of the Angel of Death, to remind us of this paramount duty of our existence here, by turning our gaze ever and anon to the unknown land whither we see our beloved, one by one depart.

And you, friends, who grieve at this dispensation which has stricken you, remember and ponder it in your hearts that this has always been the world's experience. It was always so, and will so continue always. Many have drunk of the cup of death, and many yet will drink of it. May the Lord comfort and console you; blessed be He who sendeth hope and solace to the afflicted and the mourning. Amen.

for the college of Eternity. As our rabbis taught: "This world is like an anteroom to the future world; prepare thyself in the anteroom to enter fitly and decorously the hall of reception."

And it is for this reason, it would seem, that God, in His wisdom sends death into the world at such varying periods of human life. We see that infants and greybeards, those who are young and fresh as well as those who are time-tried and time-torn, alike receive the summons to leave this life. This is surely to remind us how fleeting are the days of mortal man, how soon and how unexpectedly the strength and vigor of youth even, may fall and fade, and it is to urge us that the work of reconciliation and union with God in the spirit of piety and devout service of our Maker, should be by no means delayed or deferred. And so Rabbi Eleazar used to teach: "Repent just one day before thy death," and when his disciples asked him: "Do we then know the day of death?" he replied forcibly: "Therefore repent today and every day."

It is, therefore, evident that there is nothing better or more desirable for a man to do in this life, than to practise those deeds of love and beneficence which will enable his spirit to return unto its divine Author, pure and undefiled as when given to him, and with a record of piety as a testimonial of its earthly activity. "The spirit returns to God who gave it"; therefore give it back as He gave it. Let us not, therefore, cleave to things which are worldly, and, which in the end, are of no value to us, as we leave them behind. Far different are knowledge, virtue and good works, which

adversity we say: "Praised be the righteous Judge!" Thus it was that the sore-tried Job exclaimed, when the tidings of the death of all his children were brought to him: "The Lord giveth, the Lord taketh again, blessed be the name of the Lord!"

The Talmud further recommends that men should accustom themselves to say on every event befalling them, whether good or evil: "All that the Lord doeth, is well done."

We should school ourselves to bear every dispensation that betides us, with fortitude and equanimity, and use Job's expressive argument: "Shall we receive the good from the hand of the Almighty, and not receive the evil?" And indeed, who of us can tell what is for our good, and what is actually harmful? How often do we see men exulting over what they consider a piece of good fortune, which eventually turns out to be quite the reverse; and on the other hand, very frequently, an apparently great trouble proves to be a blessing in disguise, a source of happiness and advantage. Therefore, nothing coming from the hands of God should be adjudged forthwith and decidedly as a misfortune; no, not even the death of our near and dear ones.

Death in itself is no evil; it simply introduces us to a new, and we believe, a better world, and at the same time is beneficial in admonishing the survivors to turn their thoughts more frequently and steadfastly to the great Hereafter, and prepare themselves for it by the performance of good and noble deeds in life. This world is but a preparatory school, a primary class,

A MEDITATION FOR THE HOUSE OF MOURNING

The following Meditation may be read in the House of Mourning, if found desirable, in place of the "learning," p. 46.

That highest and most sacred command of our Law, to "love the Lord," can be said to be quite fulfilled, only when we give praise to God in hours of tribulation as well as in times of joy, and devoutly acknowledge His wisdom in the presence of death and misfortune. It was thus our Sages of the Talmud taught "It is man's duty to give thanks to God even in distress, as were it a benefaction he is experiencing, for that is the true fulfilment of the command, 'and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.'" "To love the Lord with all thy heart," means with every impulse and emotion of thy heart; "with all thy soul," signifies, to love Him even when such devotion endangers life by entailing persecution; and "with all thy might," has a two-fold meaning:—first, with all thy property, being ready to sacrifice fortune and possessions, if needs be, for the sake of the love thou bearest to thy Maker; and secondly, that thou shouldst thank Him for every "measure" of fortune, good or ill, that He metes out to thee.

On joyous occasions we say: "Praised be He who is good and doeth good!" On sorrowful events and in

KADDISH D' RABBONON

After the "learning," Kaddish d' Rabbonon is said:

Reader—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Reader.—Let his great name be blessed for ever and to all eternity.

Reader.—Blessed, praised and glorified, exalted, extolled, and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

Unto Israel, and unto the Rabbis, and unto their disciples, and unto all the disciples of their disciples, and unto all who engage in the study of the Law, in this or in any other place, unto them and unto you be abundant peace, grace, lovingkindness, mercy, long life, ample sustenance and salvation from the Father who is in heaven, and say ye, Amen.

May there be abundant peace from heaven, and a happy life for us and for all Israel; and say ye, Amen.

He who maketh peace in his high places, may he in his mercy make peace for us and for all Israel; and say ye, Amen.

בְּרִישׁ דְּרַבָּנָן

After the "learning," Kaddish d' Rabbonon" is said:

Reader. יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי-בְרָא

בְּרַעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דִי-

כָּל-בֵּית יִשְׂרָאֵל בְּעָנְלָא וּבְזֻמָּן קָרִיב. וְאָמְרוּ אָמֵן:

Cong. and Reader. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי

עָלְמֵיָא.

Reader. יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דִּי-קִדְשָׁא בְּרִיךְ הוּא.

לְעָלְמָא מִן-כָּל-בְּרַבָּתָא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא

דִּי-אֲמִירָן בְּעָלְמָא. וְאָמְרוּ אָמֵן:

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן וְעַל כָּל-תַּלְמִידֵי

תַּלְמִידֵהוֹן וְעַל כָּל-מֵן דִּי עָסְקִין בְּאוֹרֵייתָא דִּי בְּאַתְרָא

הָדָן וְדִי בְּכָל-אַתְר וְאַתְר יְהֵא לְהוֹן וּלְכוּן שְׁלָמָא רַבָּא

חַנּוּא וְחַסְדָּא וְרַחֲמִין וְסִיּוּן אֲרִיבִין וּמְזוּנָא רְוִיחָא וּפְרָקְנָא

מִן-קִדְמָא אֲבוּהוֹן דִּי בְּשַׁמְיָא. וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן-שַׁמְיָא וְחַיִּים מוֹבִים עָלֵינוּ וְעַל-כָּל

יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוּמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל-

כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

verse says: "He who hath pity on the poor, lendeth to the Lord; and He will repay him that which he hath given." (Prov. xix, 17.)

R. Judah said: "If one dies without relations to mourn for him, ten men ought always to assemble for prayer in the house where he died."

The verse, "Weep ye not for the dead, neither bemoan him" (Jer. xxii, 10), is thus explained by the Sages: "Weep not for the dead to excess and bemoan him not inordinately. Three days are sufficient for weeping, seven days for mourning, and thirty days to abstain from cutting their hair and beard. After this, would we mourn still longer, God says to us: 'You do not love the departed more than I.'"

Rabbi Chananya, the son of Akashya, said, The Holy One, blessed be he, was pleased to make Israel worthy; wherefore he gave them a copious Torah and many commandments, as it is said, It pleased the Lord, for his righteousness' sake, to magnify the Torah and make it honourable (Isaiah xlii. 21).

After the "learning," Kaddish d' Rabbonon is said:

אָמַר רַב יְהוּדָה, מֵת שְׂאִין לוֹ מְנַחֲמִים, הוֹלְכִים עֲשָׂרָה
בְּגִי אָדָם וַיּוֹשְׁבִים בְּמָקוֹמוֹ :

אֶל-תִּבְכּוּ לְמֵת וְאֶל-תִּנּוּדוֹ לוֹ, אֶל תִּבְכּוּ לְמֵת, יוֹתֵר
מִנִּי, וְאֶל תִּנּוּדוֹ לוֹ יוֹתֵר מִבִּשְׁעוֹר, אֲלֵא שְׁלֹשָׁה יָמִים
לְבָבִי, וְשִׁבְעָה לְהַסְפָּד, וּשְׁלֹשִׁים לְתַסְפֶּרֶת. מִבֹּאֵן וְאֵלֶּיךָ
אוֹמֵר תִּקְדּוֹשׁ בְּרוּךְ הוּא, אֵין אַתָּם מְבַרְחִים עָלָיו
יוֹתֵר מִמֶּנִּי :

רַבִּי חֲנִינְיָא בֶן-עֲקִישָׁא אוֹמֵר. רָצָה תִקְדּוֹשׁ בְּרוּךְ הוּא
לְזַכּוֹת אֶת-יִשְׂרָאֵל לְפִיקֶךָ הִרְבָּה לָהֶם תּוֹרָה וּמַצּוֹת.
שֶׁנֶּאֱמַר: יִי תַפֵּץ לְמַעַן אֲדָקוּ יִגְדִּיל תּוֹרָה וַיֵּאדִיר:

upon the name of the Lord." (Ps. cxvi, 3-4.) And the Sages say that it can be deduced from the verse: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job, i, 21.) R. Hunah taught in the name of Rab (some attribute the saying to R. Akiba), A man should always accustom himself to say: "All that God doeth is well done."

R. Menachem, the son of R. Jose thus explains the Scriptural verse: "For the commandment is a lamp and the law is light." (Prov. xvi, 23.) Scripture compares the commandments to a lamp and the Torah to light; to teach us that just as a lamp only gives light while it is burning, so do God's commandments protect us only when we fulfil them. The Torah, however, is compared to Light, which shines perpetually, and, like light, protects us at all times. As it is written: "When thou walkest, it shall lead thee; when thou sleepest, it shall watch over thee; and when thou awakest, it shall talk with thee." (Prov. vi, 22.) "When thou walkest"—that is to say, in this life. "When thou sleepest"—the sleep of death, "and when thou awakest"—in the life to come.

R. Meir thus expounds the verse of Scripture: "It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men, and the living will take it to heart." (Eccles. vii, 2.) What will the living there take to heart?—the fact of his own mortality; that as he now mourns for others, others will mourn for him; as he provides for the burial of others, carrying them to the grave and following them to their last resting-place, others will do the same for him.

R. Abba said in the name of R. Judah: He who sees a funeral pass and does not join the procession, to him the verse applies: "He who mocketh the poor blasphemeth his Maker." (Prov. xvii, 5.) But of him who accompanies the dead to the grave, the

עקיבה, לעולם יהא אדם רגיל לומר, כל מה דעבר
במנא למב עבר:

את-זו דרש רבי מנחם בר רבי יוסי, בי גר מצנה
ותורה אור. תלה הכתוב את-המצנה בגר ואת-התורה
באור. את-המצנה בגר, לומר לה, מה גר אינה מננה
אלא לפי שעה. אף מצנה אינה מננה אלא לפי שעה.
ואת-התורה באור, לומר לה, מה אור מגן לעולם, אף
תורה מננה לעולם. ואומר בהתהלכה פנחה אותך
בשכבה תשמר עליך וחקיצות היא תשיחה. בהתהלכה
פנחה אותך, זה העולם הזה. בשכבה תשמר עליך, זו
מיתה. וחקיצות היא תשיחה, לעתיד לבוא:

מניא, הנה רבי מאיר אומר, טוב ללכת אל-בית אבל
מלכת אל-בית משמה באשר הוא סוף כל-האדם והחי
יתן אל-לב. מאי והחי יתן אל-לב? דברים של-מיתה,
דיסוד יספדונה, דיקבר יקברונה, דימעון ימעונה, דילונה
ילוננה, דיכל יכלונה:

אמר רב אבא אמר רב יהודה, כל הרואה סמית ואינו
מלונה, עובר משום לנע לרש גורף עשהו. ואם לונה
מה שברו? עליו הכתוב אומר, מלונה יי חונן דל וגמולו
ישלם לו:

"LEARNING" IN THE HOUSE OF MOURNING

It is customary in some houses of mourning, after the Service has been read, to read Haggadic selections from the Talmud or the Sages, after which Kadish d'Rabbonon is recited. A few such passages are here appended:

The Sages say: One ought always to bless God for evil as well as for the good; as it is said: "And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." (Deut. vi, 3.) "With all thy heart"—this signifies with both thy inclinations, thy good inclination and thy evil inclination. "With all thy soul"—that is to say even though He take thy life. "And with all thy might"—this means, with all thy wordly substance. Others explain the words "with all thy might" to mean, that we should be thankful to the extent of our might, whatever measure of fortune God vouchsafes unto us. What blessing should he say? For the good, he says: "Blessed be he who is good and doeth good!" And in misfortune he should say: "Blessed be the true Judge!" And he should bear every dispensation of Providence with joyous fortitude. From what verses of Scripture can these things be derived? R. bar Bar-Chana in the name of R. Jochanan deduces it from the verse: "In God will I praise his word: in the Lord will I praise his word." (Psalms lvi, 11.)*

R. Abuha derives it from the verse: "I will sing (to God) for lovingkindness as well as for justice; unto thee, O Lord, will I sing praises." (Ps. ci, 1.) R. Tanchum deduces it from the verse: "When I lift up the cup of salvation, I call upon the name of the Lord; when I found trouble and sorrow, I called

*"Elohim" is interpreted as the God of Justice, "Adonoi" as the God of Mercy.

הלמוד בבית אבל:

It is customary in some houses of mourning, after the Service has been read, to read Haggadic selections from the Talmud or the Sages, after which Kadish d'Rabbonon is recited. A few such passages are here appended:

אָמְרוּ חֲכָמִים: מִיָּב אָדָם לְבָרֵךְ עַל הָרָעָה, בְּשֵׁם
שְׁמֵכֶּךָ עַל הַשּׁוֹבָה, שְׁנֹאֲמַר, וְאַחֲבֵת אֵת יְיָ אֱלֹהֶיךָ בְּכָל-
לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ. בְּכָל-לְבָבְךָ, בְּשִׁגְי
יִצְרֶיךָ בְּיִצְרֵךְ הַשּׁוֹב וּבְיִצְרֵךְ הָרַע, וּבְכָל-נַפְשְׁךָ, אֲפִילוּ הוּא
נוֹמֵל אֵת נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ, בְּכָל מְמוֹנְךָ. דְּבָר אַחֵר,
בְּכָל-מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לָךְ, הֵנוּ מוֹדֵה לּוֹ בְּמֵאֵד
מֵאֵד: מֵאֵי מִבְּרַךְ? עַל הַשּׁוֹבָה אוֹמֵר בְּרוּךְ הַשּׁוֹב וְהַמְּטִיב,
וְעַל שְׁמוּעוֹת רָעוֹת אוֹמֵר, בְּרוּךְ הוּא הַמְּאֵמֵת: וְחֵיב
לְקַבֵּלָהּוּ בְּשִׁמְחָה: מִנָּא הֵנִי מְלִי? אָמַר רַבִּי בַר
תַּנְהוּמַי אָמַר רַבִּי יוֹחָנָן, דִּיאֲמַר קָרָא, בְּאַלְהִים אֱהֵלֶל דְּבָר,
בְּיִי אֱהֵלֶל דְּבָר. רַב אֲבִינָה אָמַר, מִהֲבָא, חֲסִיד וּמִשְׁפָּט
אֲשִׁירָה לָךְ יְיָ אֱזַמְרָה. רַבִּי תַנְחוּם אוֹמֵר, מִהֲבָא, כּוּם
יְשׁוּעוֹת אֲשָׂא וּבְשֵׁם יְיָ אֲקָרָא צָרָה וְיָגוֹן אֲמַצָּא וּבְשֵׁם יְיָ
אֲקָרָא. רַבִּנּוּן אֲמַר־י. אָמַר קָרָא, יְיָ נָתַן וְיְיָ לָקָח, יְהִי שֵׁם
יְיָ מְבָרָךְ: אָמַר רַב הוּנָא אָמַר רַב יִבְנִי מִנָּא מִשְׁמַחַת דְּרַבִּי

O Lord and King, who art full of compassion, in whose hand is the soul of every living thing and the breath of all flesh, who killest and makest alive who bringest down to the grave and bringest up again, receive, we beseech thee, in thy great lovingkindness the soul of — who hath been gathered unto his (her) people. Have mercy upon him (her); pardon all his (her) transgressions, for there is not a righteous man upon earth, who doeth good and sinneth not. Remember unto him (her) the righteousness which he (she) wrought, and let his (her) reward be with him (her) and his (her) recompense before him (her). O shelter his (her) soul in the shadow of thy wings. Make known to him (her) the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore. Vouchsafe unto him (her) of the abounding happiness that is treasured up for the righteous, as it is written, Oh how great is thy goodness, which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the children of men!

O Lord, who healest the broken-hearted and bindest up their wounds, grant thy consolation unto the mourners: put into their hearts the fear and love of thee, that they may serve thee with a perfect heart, and let their latter end be peace. Amen.

אָנא יי מלך מלא רחמים : אֲשֶׁר בְּיָדְךָ נַפְשׁ
כָּל חַי וְרוּחַ כָּל בָּשָׂר אִישׁ . מִמִּית וּמַחְיָה מוֹרִיד
שָׂאוֹל וַיַּעַל . אָנא קִבֵּל בְּחֶסֶדְךָ הַגָּדוֹל אֶת
נִשְׁמַת פְּלוֹנִי בֶן פְּלוֹנִי (פְּלוֹנִית בַּת פְּלוֹנִי) אֲשֶׁר
נִבְאָסְתָּ (נִאֲסָפָה) אֶל עַמּוֹ (עַמָּה) : חוּם וְחַמּוּל עָלָיו
(עָלֶיהָ) . סֶלַח וּמַחַל לְכָל פְּשָׁעָיו (פְּשָׁעֶיהָ) : כִּי
אָדָם אֵין צָדִיק בְּאָרֶץ אֲשֶׁר יַעֲשֶׂה-טוֹב וְלֹא
יִחַטָּא : זְכוֹר לוֹ (לָהּ) צְדָקָתוֹ (צְדָקָתָהּ) אֲשֶׁר עָשָׂה
(עָשָׂתָה) וַיְהִי שְׂכָרוֹ (שְׂכָרָהּ) אָתּוֹ (אִתָּהּ) וּפָעֻלָּתוֹ
(וּפָעֻלָּתָהּ) לְפָנָיו (לְפָנֶיהָ) : אָנא הַסְּתַר אֶת נִשְׁמָתוֹ
(נִשְׁמָתָהּ) בְּצֵל בְּנִפְיֶךָ . הוֹדִיעָהוּ (הוֹדִיעָהּ) אֶרֶץ
חַיִּים שְׂבַע שְׁמָחוֹת אֶת פָּנֶיךָ נְעִימוֹת בִּימִינְךָ
נִצָּח . וְתִשְׁפִּיעַ לוֹ (לָהּ) מֶרֶב טוֹב הַצָּפוֹן לְצַדִּיקִים .
כִּמּוֹ שְׂכָתוֹב . מָה רַב טוֹבְךָ אֲשֶׁר-צָפַנְתָּ לִירֵאָיִךְ
פָּעֻלָּתְךָ לַחוֹסִים בְּךָ נִגְדָּה בְּנֵי אָדָם :
אָנא יי הָרוּפָא לְשִׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעַצְבוֹתָם .
שָׁלֵם גְּחוּמִים לְאַבְלִים . תֵּן בְּלָבָם יְרֵאָתְךָ
וְאַהֲבָתְךָ לְעַבְדֶּיךָ בְּלָבָב שָׁלֵם . וְתִהְיֶה אַחֲרֵיתָם
שָׁלוֹם . אָמֵן :

who after them take pleasure in their speech. (Selah.) Like sheep they are laid in the grave; death shall be their shepherd: but the upright shall have dominion over them in the morning; and their form shall be for the grave to consume, that there be no habitation for it. But God will redeem my soul from the grasp of the grave: for he will receive me. (Selah.) Be not thou afraid when a man becometh rich, when the glory of his house is increased: for at his death he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul, and though men praise thee that thou doest well unto thyself, he shall go to the generation of his fathers, who shall never see the light. Man that is in glory, but without understanding, is like the beasts that perish.

After the Psalm, the Mourners' Kaddish is said:

In addition to the above, other appropriate Psalms, such as Psalm xv., xxxi., xxxix., lvii., lxxvii., xc., xci., ciii; or such passages as Proverbs xxxi. 10—31, should be read in the House of Mourning. See pp. 68-73.

וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סֵלָה : בַּצֵּאן לְשֹׁאֵל
 שְׁתּוֹ מִזֶּת יִרְעֶם וַיִּרְדּוּ בָם יִשְׁרִים לִבְקָר וְצוּרִם
 לְבָלוֹת שֹׁאֵל מִזֶּבֶל לוֹ : אֶדְ-אֶלֶהִים יִפְתָּה
 נַפְשִׁי מִיַּד שֹׁאֵל כִּי יִקְחֵנִי סֵלָה : אֶל-תִּירָא כִּי-
 יַעֲשִׂיר אִישׁ כִּי-יִרְבֶּה כְּבוֹד בֵּיתוֹ : כִּי לֹא בָמוֹתוֹ
 יִקַּח הַכֹּל לֹא-יִיָּרֵד אַחֲרָיו כְּבוֹדוֹ : כִּי-נַפְשׁוֹ
 בְּחַיָּיו יִבְרָךְ וַיִּוְדָךְ כִּי-תִיטִיב לָךְ : תֵּבֵא עַד-דֹּדְךָ
 אֲבוֹתָיו עַד-נֶצַח לֹא יִרְאוּ-אֹר : אָדָם בִּיקָר וְלֹא
 יִבִּין נִמְשָׁל בְּבִהְמוֹת נֶרְמוֹ :

After the Psalm, the Mourners' Kaddish is said:

In addition to the above, other appropriate Psalms, such as Psalms xv., xxxi., xxxix., lvii., lxxvii., xc., xci., ciii.; or such passages as Proverbs xxxi. 10—31, should be read in the House of Mourning. See pp. 68-73.

PRAYER IN THE HOUSE OF MOURNING

After the ordinary Daily Service, the following Psalm (xlix.) is read in the House of the Mourner. On those days on which Tachanun is not said, Psalm xvi, p. 32, is substituted for Psalm xlix.

Psalm xlix. For the Chief Musician. A Psalm of the Sons of Korah.

Hear this, all ye peoples; give ear, all ye inhabitants of the world: both low and high, rich and poor, together. My mouth shall speak wisdom; and the meditation of my heart shall be of understanding. I will incline mine ear to a parable: I will open my dark saying to the lyre. Wherefore should I fear in the days of evil, when the iniquity of them that would supplant me compasseth me about, even of them that trust in their wealth, and boast themselves in the multitude of their riches? None of them can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul is costly, and must be let alone for ever): that he should still live always, that he should not see the pit. For he will see that wise men die, the fool and the brutish together perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. But man that is in glory abideth not: he is like the beasts that perish. This is the way of them that are foolish and of those

תפלה בבית האבל:

After the ordinary Daily Service, the following Psalm, (xlix), is read in the House of a Mourner. On those days on which Tachanun is not said, Psalm xvi, p. 32, is substituted for Psalm xlix.

תהלים מ"ט

לְמַנְצָח לְבְנֵי־קִרַח מְזֻמָּר: שְׁמַעֲדֹזֶזֶת כָּל־
הָעַמִּים הָאֲזִינוּ כָּל־יֹשְׁבֵי חֶלֶד: גַּם־בְּנֵי אָדָם
גַּם־בְּנֵי־אִישׁ יִחַד עָשִׂיר וְאַבְיוֹן: פִּי יִדְבֵּר חֲכָמוֹת
וְהַגּוֹת לִבִּי תְבוּנוֹת: אֲטָה לְמַשָּׁל אֲזִנִּי אֶפְתַּח
בְּכִנּוּר חֵידָתִי: לָמָּה אֵירָא בִימֵי רָע עֵזֶן עֲקָבִי
יִסְבֶּנִּי: הַבִּטְחִים עַל־חֵילִם וּבָרַב עֲשָׂרָם יִתְהַלְּלוּ
אֵח לֹא־פָדָה יִפְדֶּה אִישׁ לֹא־יִתֵּן לֵאלֹהִים כְּפָרוֹ:
וְנִקְר פְּדִיּוֹן נַפְשָׁם וְחֹדֶל לְעוֹלָם: וַיַּחֲדֵעוּד לְנִצָּח
לֹא יִרְאֶה הַשָּׁחַת: כִּי יִרְאֶה חֲכָמִים יָמוּתוּ יִחַד
כְּסִיל וּבָעַר יֶאֱבְדוּ וְעֹזְבוּ לְאַחֲרִים חֵילִם: קִרְבָּם
כְּתִימוֹ לְעוֹלָם מִשְׁכָּנָתָם לְדוֹר וָדוֹר קָרְאוּ
בְשִׁמּוֹתָם עָלֵי אַדְמוֹת: וְאָדָם בִּיקָר בְּלִיָּלִין
גִּמְשָׁל בְּבִהְמוֹת גִּדְמוֹ: זֶה דִּרְבָּם כְּסִיל לָמוֹ

O God of mercy, who dwellest on high, grant the undisturbed peace of Thy Divine Presence that is reserved for the good and pure, whose light shall shine as the brightness of heaven, to the soul of—who has departed this life, and in memory of whom we offer charity. Father of Mercy, shelter him (her) under the shadow of Thy wings, and may his (her) soul be bound up in the bundle of life. The Lord is his (her) portion. May he (she) rest in peace on his (her) bed, and let us say, Amen.

On leaving the Burial Ground, those present form themselves into two rows through which the mourners pass, and the following is said:

May God comfort thee (you) with all the mourners of Zion, and Jerusalem.

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמִרְוָמִים, הַמְצִיא
 מִנוּחָה נְכוֹנָה עַל בְּנֵי הַשְּׂכִינָה בְּמַעְלוֹת קְדוּשִׁים
 וּמְהוֹרִים בְּזוֹהַר הַרְקִיעַ אֶת נְשָׁמַת (פ' בן פ')
 שֶׁהָלַךְ לְעוֹלָמוֹ (שֶׁהָלָכָה לְעוֹלָמָהּ) בְּעֶבֶר שְׁנֵדְבו
 אֲדָקָה בְּעַד הַזְכָּרַת נְשָׁמָתוֹ (נְשָׁמָתָהּ), לָבֵן בְּעַל
 הַרְחָמִים יִסְתַּיְרָהוּ (נִסְתַּיְרָהּ) בְּסִתְרֵי בְּנֵי לְעוֹלָמִים
 וַיִּצְרֹר בְּצִרּוֹר הַחַיִּים אֶת נְשָׁמָתוֹ (נְשָׁמָתָהּ) וַיֵּ
 הוּא נִחֲלָתוֹ (נִחֲלָתָהּ) וַיְנַחֵם (וַתְנַחֵם) בְּשָׁלוֹם עַל
 מִשְׁכָּבוֹ (מִשְׁכָּבָהּ), וְנֹאמַר אָמֵן :

On leaving the Burial Ground, those present form themselves into two rows through which the mourners pass, and the following is said:

הַמָּקוֹם יְנַחֵם אוֹתָךְ (אֲתָכֶם) בְּתוֹךְ שְׂאֵר אֲבֵלֵי
 צִיּוֹן וִירוּשָׁלַיִם :

THE MOURNERS' KADDISH

Mourner.—Magnified and sanctified be his great name in the world which he hath created according to his will. May he establish his kingdom during your life and during your days, and during the life of all the house of Israel, even speedily and at a near time, and say ye, Amen.

Cong. and Mourner.—Let his great name be blessed for ever and to all eternity.

Mourner.—Blessed, praised and glorified, exalted, extolled and honored, magnified and lauded be the name of the Holy One, blessed be he; though he be high above all the blessings and hymns, praises and consolations, which are uttered in the world; and say ye, Amen.

May there be abundant peace from heaven, and life for us and for all Israel; and say ye, Amen.

He who maketh peace in his high places, may he make peace for us and for all Israel; and say ye, Amen.

THE MOURNERS' KADDISH

Mourners יתגדל ויתקדש שְׁמֵהּ רַבָּא בְּעָלְמָא
דִּי־בְרָא כְרֻעֻתָּהּ וְיִמְלִיךְ מַלְכוּתָּהּ בְּחַיֵּיכוֹן
וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעָנְלָא וּבְזִמְן
קָרִיב וְאָמְרוּ אָמֵן:

Cong. and Mourners. יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמֵיָא:

Mourners. יתברך וישתבח ויתפאר ויתרום
ויתנשא ויתהדר ויתעלה ויתהלל שְׁמֵהּ
דְּקֻדְשָׁא בְּרִיךְ הוּא. לְעָלָא מִן־כָּל־בְּרַכָּתָא
וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאֲמִירָן בְּעָלְמָא
וְאָמְרוּ אָמֵן:

Mourners. יְהֵא שְׁלָמָא רַבָּא מִן־שְׁמֵיָא וְחַיִּים
עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:
Mourners. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה
שְׁלוֹם עָלֵינוּ וְעַל־כָּל־יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

Thou, O Lord, art mighty for ever, thou quickenest the dead, thou art mighty to save.

Thou sustainest the living with lovingkindness, quickenest the dead with great mercy, supportest the falling, healest the sick, loosest the bound, and keepest thy faith to them that sleep in the dust. Who is like unto thee, Lord of mighty acts, and who resembleth thee, O King, who killest and quickenest, and causest salvation to spring forth?

Yea, faithful art thou to quicken the dead.

When the coffin is lowered into the grave, the following is said:

May he (she) come to his (her) place in peace.

All those who were present at the Interment wash their hands, and say:

He will destroy death for ever; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

אָפֿה גבור לְעוֹלָם אָדְנִי. מִחְיָה מֵתִים אָפֿה
 רַב לְהוֹשִׁיעַ: מִכָּל־כָּל חַיִּים בְּחֶסֶד. מִחְיָה מֵתִים
 בְּרַחֲמִים רַבִּים. סוּמָךְ נוֹפְלִים. וְרוּפֵא חוֹלִים.
 וּמַתִּיר אֲסוּרִים. וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עָפָר. מִי
 בְּמוֹךְ בָּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלֹךְ מֵמִית
 וּמַחְיָה. וּמַצְמִיחַ יְשׁוּעָה. וְגִיאָמֶן אָפֿה לְהַחְיֹת
 מֵתִים:

When the coffin is lowered into the grave, the following is said:

עַל מְקוֹמוֹ יֵבֵא (עַל מְקוֹמָה תְּבוֹא) בְּשָׁלוֹם:

All those who were present at the Interment wash their hands, and say:

בָּלַע הַמָּוֶת לִנְצַח. וּמָחָה אָדְנִי אֱלֹהִים דִּמְעָה
 מֵעַל כָּל-פָּנִים. וְחִרְפַּת עֲמוֹ יָסִיר מֵעַל כָּל-
 הָאָרֶץ. כִּי יִי דָבָר:

Psalm xvi. Michtam of David.

Guard me, O God, for in thee do I take refuge. I say unto the Lord, Thou art my lord: I have no good beyond thee. As for the saints that are in the earth, they are the noble ones in whom is all my delight. Their sorrows will be multiplied that have gotten unto themselves another god: their drink offerings of blood will I not pour out, nor take their names upon my lips. The lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a delightsome heritage. I will bless the Lord, who hath given me counsel: yea, my reins admonish me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart rejoiceth and my glory is glad: my flesh also will dwell in safety. For thou wilt not abandon my soul to the grave: neither wilt thou suffer thy loving one to see the pit. Thou wilt make known to me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore.

Those who have not visited the Burial Ground for thirty days, say the following:

Blessed be the Lord our God, King of the universe, who formed you in judgment, who nourished and sustained you in judgment, who brought death on you in judgment, who knoweth the number of you all in judgment, and will hereafter restore you to life in judgment. Blessed art thou, O Lord, who quickenest the dead.

מִכְתָּם לָדוֹד. שְׁמִרְנִי אֵל יְכִי-חֲסִיתִי בָךְ:
 אֲמַרְתָּ לִּי אֲדֹנִי אַתָּה. טוֹבָתִי בַל-עָלִיךָ:
 לְקָדוּשִׁים אֲשֶׁר-בְּאַרְצֵךְ הַמָּוָה. וְאֲדִירִי בַל-חֲפָצִי-
 בָם: יָרְבוּ עֲצוּבוֹתָם אַחֵר מִחֲרוּ. בַּל-אֲסִיךְ
 נִסְכֵּיהֶם מִדָּם. וּבַל-אֲשֵׁא אֶת-שְׁמוֹתָם עַל-שִׁפְתֵי:
 יְיָ מִנְתַּחֲלָקִי וְכוּסִי. אַתָּה תוֹמִיךְ נוֹדְלִי: חֲבָלִים
 נִפְלוּ-לִי בְנֻעִימִים. אַף-נִחַלְתָּ שְׁפָרָה עָלַי: אֲבִרְךָ
 אֶת-יְיָ אֲשֶׁר יַעֲצֵנִי. אַף-לִילּוֹת יִסְרוּנִי כִלְיוֹתַי:
 שְׁוִיתִי יְיָ לְגִנְדִּי תָמִיד. כִּי מִיָּמִינִי בַל-אֲמוּט:
 לִבִּי שָׂמַח לְבִי וַיִּגַּל כְּבוֹדִי. אַף-בְּשָׂרִי יִשְׁכֹּן
 לְבָטָח: כִּי לֹא-תַעֲזוֹב נַפְשִׁי לְשָׂאוֹל. לֹא-תִתֶּן
 חֲסִידְךָ לְרֹאוֹת שְׁחַת: תוֹדַעְנִי אֶרֶח חַיִּים. שְׁבַע
 שְׁמִחוֹת אֶת-פָּנֶיךָ. נְעִימוֹת בִּימִינְךָ נִצַּח:

*Those who have not visited the Burial Ground
 for thirty days, say the following:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר יָצַר
 אֶתְכֶם בְּדִין. וְזָן וּכְלָבַל אֶתְכֶם בְּדִין. וְהִמִּית
 אֶתְכֶם בְּדִין. וַיּוֹדַע מִסְפָּר כָּלְכֶם בְּדִין. וַעֲתִיד
 לְהַחְיֹר וּלְהַחְיוֹתְכֶם בְּדִין: בָּרוּךְ אַתָּה יְיָ. מְחַיֵּה
 הַמֵּתִים:

Blessed be the true Judge, who killeth and maketh alive. Blessed be he, for his judgment is true, and his eye discerneth all things, and he awardeth unto man his reckoning and his sentence, and all must render acknowledgment unto him. We know, O Lord, that thy judgment is righteous: thou art justified when thou speakest, and pure when thou judgest, and it is not for us to murmur at thy method of judging; just art thou, O Lord, and righteous are thy judgments. O true and righteous judge! Blessed be the true judge, all whose judgments are righteous and true. The soul of every living thing is in thy hand; thy right hand is full of righteousness. Have mercy upon the remnant of the flock of thy hand, and say unto the angel, Stay thy hand. Thou art great in counsel and mighty in deed; thine eyes are open upon all the ways of the children of men, to give unto every one according to his ways, and according to the fruit of his doings. To declare that the Lord is upright; he is my Rock, and there is no unrighteousness in him. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. And he, being merciful, forgiveth iniquity and destroyeth not: yea, many a time he turneth his anger away, and doth not stir up all his wrath.

הַרְחֵמִים וְהַסְּלִיחוֹת: אָדָם אִם בֶּן-שָׁנָה יִהְיֶה.
 או אֶלֶף שָׁנִים יִהְיֶה. מִה־יִּתְרוֹן לוֹ. כִּלְא־הֶיָּה
 יִהְיֶה. בָּרוּךְ בֵּין הָאֲמֹת מִמִּית וּמִחַיָּה: בָּרוּךְ
 הוּא. כִּי אֲמֹת דִּינוּ. וּמְשׁוּמֵט הַכֹּל בְּעֵינָיו. וּמְשַׁלֵּם
 לָאָדָם חֶשְׁבוֹנוֹ וְדִינוֹ. וְהַכֹּל לְשִׁמוֹ הוֹדִיָּה יִתְּנוּ:
 יִדְּעֵנוּ יְיָ כִּי צֶדֶק מִשְׁפָּטֶיךָ. תִּצְדֵּק בְּדִבְרֶךְךָ.
 וְתִזְכֶּה בְּשִׁפְטֶיךָ. וְאֵין לְדִרְהַר אַחֵר מִדֵּת שְׁפָטֶיךָ.
 צִדִּיק אַתָּה יְיָ וַיֵּשֶׁר מִשְׁפָּטֶיךָ: בֵּין אֲמֹת. שׁוֹפֵט
 צֶדֶק וְאֲמֹת. בָּרוּךְ בֵּין הָאֲמֹת. שֶׁכָּל־מִשְׁפָּטֶי
 צֶדֶק וְאֲמֹת: נֶפֶשׁ כָּל־חַי בְּיָהֶךָ. צֶדֶק מְלָאָה
 יִמִּינֶךָ וַיְהִי. רַחֵם עַל־פְּלִיטַת צֶאֱן יָהֶךָ. וְתֹאמַר
 לְמַלְאָךְ. הִרְתִּי יָהֶךָ: גְּדוֹל הַעֲצָה. וְרַב הַעֲלִילָה.
 אֲשֶׁר־עֲיִנֶיךָ פְּקָחוֹת עַל־כָּל־דִּרְכֵי בְּנֵי אָדָם.
 לָתֵת לְאִישׁ בְּדִרְכָּיו וּכְפָרִי מַעֲלָלָיו: לְהַגִּיד כִּי־
 יֵשֶׁר יְיָ. צִוִּירִי וְלֹא־עוֹלָתָה בּוֹ: יְיָ נָתַן. וַיִּי לָקָתָה.
 יְהִי שֵׁם יְיָ מְבָרָךְ: וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא
 יִשְׁחִית. וְהִרְבֵּה לְהַשִּׁיב אָפּוֹ. וְלֹא יַעִיר כָּל־חַמָּתוֹ:

THE BURIAL SERVICE

On those days on which Tachanun is not said, Psalm, xvi, is read instead of the following:

The Rock, his work is perfect, for all his ways are judgment: a God of faithfulness and without iniquity, just and right is he. The Rock, perfect in every work, who can say unto him, What workest thou? He ruleth below and above; he killeth and maketh alive: he bringeth down to the grave, and bringeth up again. The Rock, perfect in every deed, who can say unto him, What doest thou? O thou who speakest and doest, of thy grace deal kindly with us, and for the sake of him who was bound like a lamb, O hearken and do. Just in all thy ways art thou, O perfect Rock, slow to anger and full of compassion. Spare and have pity upon parents and children, for thine, Lord, is forgiveness and compassion. Just art thou, O Lord, in killing and in making alive, in whose hand is the charge of all spirits; far be it from thee to blot out our remembrance: O let thine eyes mercifully regard us, for thine, Lord, is compassion and forgiveness. If a man live a year or a thousand years, what profiteth it him? He shall be as though he had not been

צדוק הרין:

*On those days on which Tachanun is not said, Psalm, xvi, is read instead of the following.**

הַצּוֹר תָּמִים פָּעָלוּ. כִּי כָל־דֶּרֶכָיו מִשְׁפָּט. אֵל
אֱמוּנָה וְאֵין עָוֹל. צַדִּיק וְיֵשֶׁר הוּא: הַצּוֹר תָּמִים
בְּכָל־פָּעַל. מִי־אֵמַר לוֹ מִה־תַּפְּעַל. הַשְׁלִיט
בְּמָטָה וּבְמַעַל. מִמִּית וּמִחַיָּה. מוֹרִיד שָׁאוֹל
וַיַּעַל: הַצּוֹר תָּמִים בְּכָל־מַעֲשֵׂה. מִי־אֵמַר אֱלֹהֵי
מִה־תַּעֲשֶׂה. הָאֵמַר וַעֲשֵׂה. הֶסֶד חֲנוּם לָנוּ תַעֲשֶׂה.
וּבִזְכוֹת הַנֶּעֱקָד בָּשָׂה. הִקְשִׁיבָה וַעֲשֵׂה: צַדִּיק
בְּכָל־דֶּרֶכָיו. הַצּוֹר תָּמִים. אֶרֶךְ אַפִּים וּמָלֵא
רַחֲמִים. חֲמוּל־נָא וְחוּס־נָא עַל־אֲבוֹת וּבָנִים.
כִּי לָךְ אָדוֹן הַפְּלִיחוֹת וְהִרְחַמְתָּ: צַדִּיק אָתָּה
יְיָ לְהַמִּית וּלְהַחְיֹת. אֲשֶׁר בִּיָּדְךָ פְּקִידוֹן כָּל־
רוּחוֹת. חֲלִילָה לָךְ וּכְרוֹנָנוּ לְמַחֲוֹת. וַיְהִי־נָא
עֵינֶיךָ בְּרַחֲמִים עָלֵינוּ פְּקִיחוֹת. כִּי לָךְ אָדוֹן

**At the burial of infants less than thirty days old, this prayer is not used.*

THE FUNERAL

On the arrival of the funeral at the burial ground, the coffin is placed upon a bier and the following prayers recited:

While the coffin is being carried to the grave, the following Psalm is read:

Psalm xci.

He that dwelleth in the shelter of the Most High abideth under the shadow of the Almighty. I say of the Lord, he is my refuge and my fortress; my God, in whom I trust.—For he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his pinions, and under his wings shalt thou take refuge: his truth shall be a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; of the pestilence that walketh in darkness, nor of the plague that ravageth at noonday. A thousand may fall at thy side, and ten thousand at thy right hand; it shall not come nigh unto thee. Only with thine eyes shalt thou look on, and see the retribution of the wicked.—For thou, O Lord, art my refuge.—Thou hast made the Most High thy dwelling place; there shall no evil befall thee, neither shall any scourge come nigh thy tent. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou strike thy foot against a stone. Thou shalt tread upon the lion and the adder: upon the young lion and the serpent shalt thou trample.—Because he hath set his love upon me therefore will I deliver him: I will set him on high, because he knoweth my name. When he calleth upon me, I will answer him; I will be with him in trouble: I will deliver him and honor him. With length of days will I satisfy him, and will let him see my salvation

THE FUNERAL

On the arrival of the funeral at the burial ground, the coffin is placed upon a bier, and the following prayer recited:

While the coffin is being carried to the grave, the following Psalm is read:

יֵשֶׁב בְּסִתְרֵי עֲלִיּוֹן בְּצֵל שְׁדֵי יִתְלוּנָן : אָמֵר
לַיהוָה מַחְסֵי וּמַצֻּדָתִי אֱלֹהֵי אֲבֹתַי : כִּי הוּא
יִצְלֵלֵךְ מִפֶּתַח יְקֹוֹשׁ מִדְּבַר חַיִּים : בְּאַבְרָתוֹ יִסְדֵּךְ
לָךְ וְתַחַת כְּנָפָיו תִּחְסֶה צָנָה וְסִחְרָה אָמֵתוֹ : לֹא-
תִירָא מִפֶּחַד לַיְלָה מִחֵץ יְעוֹף יוֹמָם : מִדְּבַר בְּאִפְסָל
יִדְלֹךְ מִקְּטֹב יִשׁוּד צְהָרִים : יִפֹּל מִצִּדֶּךְ אֲגָלָה
וְרִבְבָה מִיַּמִּינֶךָ אֲלֵיךָ לֹא יָנֹשׁ : רֵק בְּעֵינֶיךָ תִּבְיֹם
וְשָׁלַמְתָּ רַשְׁעִים תִּרְאֶה : כִּי-אֵתָה יְהוָה מַחְסֵי עֲלִיּוֹן
שָׁמַתָּ מְעוֹנֶךָ : לֹא-תֵאָנֶה אֲלֵיךְ רָעָה וְנִגְעָה לֹא-יִקְרַב
בְּאַדְמָתְךָ : כִּי מִלְּאֲכָוִי יִצְוֶה-לָךְ לִשְׁמֹרֶךָ בְּכָל-
דְּרָכֶיךָ : עַל-כַּפֵּיָם יִשְׁאוּנֶךָ פֶּן תִּגַּף בְּאַבְנֵי רִגְלֶךָ :
עַל-שַׁחַל וְפִתְחָן תִּדְרֹךְ תִּרְמָם בְּפִיר וְתִנִּין : כִּי בִי
חָשַׁק וְאַפְסָלְתָּהוּ אֲשַׁנְבְּהוּ כִּי-יָדַע שְׁמִי : יִקְרָאֲנִי
וְאַעֲנֶהוּ עִמּוֹ אֲנֹכִי בְּצָרָה אֲחַלְצֶהוּ וְאַכְבֶּדְהוּ : אֲרֹךְ
יָמִים אֲשַׁבִּיעֶהוּ וְאַרְאֶהוּ בִישׁוּעָתִי :

When the cap is put on the head of the deceased, the following is said:

And he put the mitre upon his head.

The body is now clothed with the shrouds.

When the corpse is put into the coffin the following is said:

May he (she) go to his (her) appointed place in peace.

When the cap is put on the head of the deceased, the following is said:

וַיִּשֶׂם אֶת הַמִּצְנֶפֶת עַל רֹאשׁוֹ:

The body is now clothed with the shrouds.

When the corpse is put into the coffin the following is said:

עַל מְקוֹמוֹ יָבֵא (עַל מְקוֹמָהּ תָּבוֹא) בְּשָׁלוֹם:

this commandment of lovingkindness and truth be established to me and to all my household, that our lives may be prolonged to a good old age in happiness and contentment. May happiness and lovingkindness follow me all the days of my life, that I may dwell in the house of the Lord for ever. Amen.

The humane duty of washing and shrouding the dead should be performed with all propriety and reverence. The washing should not be commenced until all the shrouds are ready. The body (even of an infant) must not be handled by a single person, but should be attended by two or three.

When the deceased is divested of his shirt, the following is said:

And he shall strip off his garments, and put on other clothes, and take the ashes without the camp, unto a clean place.

While the water is being poured on the corpse, the following is said:

And he poured of the anointing oil upon the head of Aaron, and he anointed him to sanctify him. For on this day shall atonement be made for you to cleanse you; from all your sins shall ye be clean before the Lord. And I will sprinkle pure water upon you, and you shall be clean. From all your impurities and from all your defilements will I cleanse you. And you shall be holy, even as I, the Lord, am holy.

PURIFICATION, PURIFICATION, PURIFICATION.

נְמִילוֹת חֶסֶד וְאַמֶּת לְמַלְאֵת יָמֵינוּ בְּטוֹבָה
וּבְנִיעִימִים בְּשִׁיבָה טוֹבָה. וְאֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי
כָּל-יָמֵי חַיִּי וְשִׁבְתִּי בְּבֵית יְיָ לְאַרְךָ יָמִים אָמֵן:

The humane duty of washing and shrouding the dead should be performed with all propriety and reverence... The washing should not be commenced until all the shrouds are ready. The body (even of an infant) must not be handled by a single person, but should be attended by two or three.

When the deceased is divested of his shirt, the following is said:

וּפָשַׁט אֶת בְּגָדָיו וְלָבַשׁ בְּגָדִים אַחֲרָיִם. וְהוֹצִיא
אֶת הַדָּשֵׁן אֶל מַחוּץ לַמַּחֲנֶה אֶל מְקוֹם טְהוֹר:

While the water is being poured on the corpse, the following is said:

וַיֵּצֵק מִשֶּׁמֶן הַמִּשְׁחָה עַל רֹאשׁ אֶהְרֹן וַיִּמָּשַׁח
אוֹתוֹ לְקֹדֶשׁ: כִּי בַיּוֹם הַזֶּה יִכָּפֹר עֲלֵיכֶם לְטַהֵר
אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְיָ תַטְהָרוּ: וְזָרְקְתִּי
עֲלֵיכֶם מֵיִם טְהוֹרִים וְטַהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם
וּמִכָּל נִלְוֵיכֶם אֲטַהֵר אֶתְכֶם: וְהִיִּיתֶם קְדוֹשִׁים
כִּי קְדוֹשׁ אֲנִי יְיָ:

טַהֲרָה. טַהֲרָה. טַהֲרָה.

WASHING AND SHROUDING THE DEAD*

Before commencing their duties, those engaged in attending the dead say the following prayer:

O Lord God of lovingkindness and mercy, all whose ways are lovingkindness and truth, and whose law is one of lovingkindness and truth, Thou hast created the world in lovingkindness and truth, and dost deal with thy creatures in lovingkindness and truth. Thou hast commanded us to engage in works of lovingkindness and truth, and to bury the dead in lovingkindness and truth. May it be Thy will, O Lord my God, to strengthen me in the performance of this, my divine work of washing, clothing and burying the dead, that I may perform it in lovingkindness and truth. Keep me from stumbling in the work of my hands, and may the promise be fulfilled in me: "No evil shall befall the righteous"—for who can understand his errors? Keep me from evil and harm, that the words may be fulfilled in me: "He who observes the Commandment shall experience no evil." May the reward of

For the laws of washing and shrouding the dead, see Appendix, pages 9 and 13.

WASHING AND SHROUDING THE DEAD*

Before commencing their duties, those engaged in attending the dead say the following prayer:

אָנא ייִ אֱלֹהֵי הַחֶסֶד וְהַרְחֵמִים. שְׁכַל-אֲרוּחוֹתֶיךָ
 חֶסֶד וְאַמֶּת. וְתוֹרַתְךָ כָּלֶה חֶסֶד וְאַמֶּת. וּבְרָאת
 הָעוֹלָם בְּחֶסֶד וְאַמֶּת. וּמִתְנַהֵג עִם-בְּרִיּוֹתֶיךָ
 בְּחֶסֶד וְאַמֶּת. וְצוֹיִתָּנוּ לַעֲשׂוֹק בְּחֶסֶד וְאַמֶּת.
 וּלְקַבֵּר אֶת-הַמֵּתִים בְּחֶסֶד וְאַמֶּת. כִּמוֹ שְׁכָתוֹב
 בִּי-קְבוּר תִּקְבְּרֵנוּ: וּבִכֵּן יְהִי רָצוֹן מִלְּפָנֶיךָ ייִ
 אֱלֹהֵי שְׁתֵּאמָצְנִי וְתַחֲזִקֵנִי לַעֲשׂוֹת מְלָאכָתִי
 מְלָאכָת שְׁמִים. לְהוֹיֹת עֲשָׂקִי בְּמֵתִים בְּחֶסֶד
 וְאַמֶּת. כְּכֹל-תּוֹרַת כּוֹנוֹת הָעֲלִיּוֹנִים בְּקֹדֶשְׁתֶּם
 הַמְּכֻנּוֹת בְּעֲשָׂקוֹת הַמֵּתִים בְּשִׁהְרָתָם וּבְלִבִּישְׁתֶּם
 וּבִקְבוּרָתָם וְאִף שֶׁלֹּא יִדְעָתִי כּוֹנוֹתָם לְכוֹן בָּהֶם
 יְהִיוּ כְּאֵלֹו נִתְכַּוְּנָתִי בָּהֶם: וְתִשְׁמְרֵנִי שֶׁלֹּא אֶכְשַׁל
 בְּמַעֲשֵׂה יָדַי וְתִקְּיָם-בִּי לֹא-יֵאָמֶר לְצַדִּיקָה כָּל-
 אֶזְרוֹן בִּי שְׁנִיאוֹת מִי-יָבִין וְתִשְׁמְרֵנִי מִכָּל-גִּזְלָן
 וְתִקְלָה. לְקִיָּם-בִּי מִקְרָא שׁוֹמֵר מִצְוָה לֹא יִדַּע
 דָּבָר רָע וְתַעֲמִד-לִי וּלְכָל-בְּנֵי בֵּיתִי וְכוֹת מִצְוֹת

For the laws of washing and shrouding the dead, see Appendix, pages 9 and 13.

בֵּית יַעֲקֹב לָכוּ וְנִלְכֶּה בְּאוֹר יְיָ אֵל וְאֱלֹהִים
 יְיָ דִּבֶּר וַיִּקְרָא אֶרֶץ מִמּוֹרֵחַ שְׁמֵשׁ עַד־מָבֹאוֹ :
 יָבוֹא שָׁלוֹם יְנַחֲמוּ עַל־מִשְׁכְּבוֹתָם הַלֵּךְ נִכְחוֹ :
 כִּי־עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב :

O house of Jacob, come ye, and let us walk in the light of the Lord. The Omnipotent, Eternal God hath spoken, and proclaimed to the earth from the rising of the sun to the going down thereof. He shalt enter into peace; they shall rest upon their beds, each one that walketh in his uprightness. For dust thou art and to dust shalt thou return.

Having placed the corpse upon the floor, some straw or a pillow is to be laid under the head; the hands and feet are to be laid in a straight position and the body covered with a black cloth or a sheet. A lighted candle is to be placed at the head, and the feet should be towards the door. The corpse should not be left alone, so that someone is always at hand to give immediate aid should any sign of life appear.

All who are directly occupied with the preparations for the funeral are exempt from saying the ritual prayers and from all ceremonial duties, while thus occupied. So are all the relatives of the deceased prior to the interment. The latter should abstain from eating meat and drinking wine till after the funeral. They should not take their meals at one table with their families, but eat separately. They are permitted to go out and attend to everything requisite for the funeral.

*After life has become extinct, the body must be left untouched for about eight minutes. A feather is then laid upon the upper lip, and when it is perceived that the breath has entirely left the body, the bystanders make a rent in one of their garments and say: **

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם דֵּין הָאֵמֶת:
הַצּוֹר תְּמִים פָּעָלוּ בִּי כְּלִדְרָכָיו מִשְׁפָּט אֵל
אֱמוּנָה וְאֵין עָלַי צָדִיק וְיֵשֶׁר הוּא: וְהִלֵּךְ לִפְנֵיךְ
צָדִיקָךְ כְּבוֹד יְיָ יֶאֱסָפֶךָ: תִּשָּׁכַב בְּשָׁלוֹם וְתִישָׁן
בְּשָׁלוֹם עַד כִּי יָבֹא מְנַחֵם מִשְׁמִיעַ שָׁלוֹם:

Blessed art thou, O Lord our God, King of the Universe, the true judge. The Rock, his work is perfect, for all his ways are judgment: a God of faithfulness and without iniquity, just and right is he. And thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Thou shalt lie down in peace and sleep in peace, until the Comforter come, who shall proclaim peace.

The eyes of the deceased are now closed and the chin bound up in order that the mouth may keep closed when rigor mortis sets in. The corpse is left undisturbed for about an hour after death. It is now placed upon the floor, and the following verses are repeated:

*For the laws of K'reah, see Appendix, page 6.

BLESSING OF THE CHILDREN

The power of the admonition of a dying parent is great, and the remembrance of a dying parent's request will impart moral strength to every man in the hour of trial and temptation. The pious parent will therefore solemnly exhort his children prior to his decease, "That they take heed to their way and walk before God in truth, with all their heart and with all their soul." (I Kings, ii, 4.) He will also be mindful to impart a last blessing to his children.

After washing his hands, he places them on the head of each of his children and says the following:

יְשׁוּעָה אֱלֹהִים בְּאַפְרַיִם וּבְמַנַּשֶּׁה:
 יְשׁוּעָה אֱלֹהִים בְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה:
 יְבָרֶכֶךְ יְהוָה וַיְשַׁמְּרֶךְ: יֵאָר יְהוָה | פָּנָיו אֵלֶיךָ
 וַיַּחַנְנֶךְ: יֵשָׂא יְהוָה | פָּנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שְׁלוֹם:
 וַיְנַחֵם עָלָיו רוּחַ יְהוָה רוּחַ חֶכְמָה וּבִינָה רוּחַ
 עֲזָה וּגְבוּרָה רוּחַ דָּעַת וַיִּרְאֵת יְהוָה:

God make thee as Ephraim and Manasseh.

God make thee as Sarah, Rebekah, Rachel and Leah.

The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace. May the spirit of the Lord rest upon thee, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

CONFESSION ON A DEATH BED

Should the patient be seriously ill, we should endeavor to turn his thoughts towards the possibility of non-recovery and to the duty of making his peace with God by confession of sinfulness and sincere contrition. At the same time, we should imbue him with hopefulness and confidence and trustful resignation to the will of God whatever it may be.

The following Confession is to be repeated with the dying by someone present:

I acknowledge unto thee, O Lord my God and God of my fathers, that both my cure and my death are in thy hands. May it be thy will to send me a perfect healing. Yet if my death be fully determined by thee, I will in love accept it at thy hand. O may my death be an atonement for all the sins, iniquities and transgressions of which I have been guilty against thee. Vouchsafe unto me of the abounding happiness that is treasured up for the righteous. Make known to me the path of life: in thy presence is fulness of joy; at thy right hand are pleasures for evermore.

Thou who art the father of the fatherless and judge of the widow, protect my beloved kindred with whose soul my own is knit. Into thy hand I commend my spirit; thou hast redeemed me, O Lord God of truth. Amen, and Amen!

וידוי שכיב מרע:

Should the patient be seriously ill, we should endeavor to turn his thoughts towards the possibility of non-recovery and to the duty of making his peace with God by confession of sinfulness and sincere contrition. At the same time, we should imbue him with hopefulness and confidence, and trustful resignation to the will of God, whatever it may be.

The following confession is to be repeated with the dying by someone present:

מוֹדָה אֲנִי לְפָנֶיךָ יְיָ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי
שֶׁרְפוּאָתִי וּמִיתָתִי בְיָדֶךָ: יְהִי רָצוֹן מִלְּפָנֶיךָ
שֶׁתִּרְפָּאֵנִי רְפוּאָה שְׁלֵמָה, וְאִם הַמּוֹת כָּלָה וְנִחַרְךָ
מִעֲמָךְ אֶקְחֶנּוּ מִיָּדְךָ בְּאַהֲבָה, וְתֵהִי מִיתָתִי בְּפֶרֶךְ
עַל כָּל חַטָּאִים וְעֲוֹנוֹת וּפְשָׁעִים שֶׁחָטָאתִי וְשָׁעֲוִיתִי
וְשִׁפְשָׁעֵתִי לְפָנֶיךָ, וְתִשְׁפִּיעַ לִי מֶרֶב טוֹב הַצֶּפוּן
לְצַדִּיקִים וְתוֹדִיעֵנִי אֶרְחַח חַיִּים שְׂבַע שְׁמָחוֹת
אֶת פָּנֶיךָ נְעִימוֹת בְּיָמֶיךָ נֹצֵחַ:

אָבִי יְתוּמִים וְדָלִים אֶלְמָנוֹת. הִגֵּן בְּעַד קְרוֹבֵי
הַיָּקָרִים אֲשֶׁר נַפְשִׁי קְשׁוּרָה בְּנִפְשָׁם: בְּיָדְךָ
אֶפְקִיד רוּחִי פְּרִיֹת אוֹתִי יְיָ אֵל אֱמֶת. אָמֵן וְאָמֵן:

the physician that he may cure my wound, so that my health may spring forth speedily. Hear my prayer, prolong my life, let me complete my years in happiness, that I may be enabled to serve thee and keep thy statutes with a perfect heart. Give me understanding to know that this bitter trial hath come upon me for my welfare, so that I may not despise thy chastening nor weary of thy reproof.

O God of forgiveness, who art gracious and merciful, slow to anger and abounding in lovingkindness, I confess unto thee with a broken and contrite heart that I have sinned, and have done that which is evil in thy sight. Behold, I repent me of my evil way, and return unto thee with perfect repentance. Help me, O God of my salvation, that I may not again turn unto folly, but walk before thee in truth and uprightness. Rejoice the soul of thy servant, for unto thee, O Lord, do I lift up my soul. Heal me, O Lord, and I shall be healed, save me, and I shall be saved, for thou art my praise. Amen, and Amen!

נְעוּרַי: חֵן בִּינָה לְרוּפָא וַיִּנָּהָה מִמְּנֵי מְוֹרֵי.
וְאֲרוּכָתִי מִהֲרָה תִצְמַח: שָׁמַע תִּפְלָתִי וְהוֹסֵף
יָמִים עַל יָמִי וְאִבְלָה שָׁנוֹתִי בְּנְעִימִים. לְמַעַן
אִיבֹל לַעֲבוֹד עֲבוֹדָתְךָ וְלִשְׁמֹר פְּקוּדֶךָ בְּלֵב
שָׁלֵם: הִבִּינֵנִי וְאִדְעָה כִּי לִשְׁלוֹמִי מִרְּלִי מָר.
וְאֶל־אֲמָאִם אֶת־מוֹסְרֶךָ וּבְתַכְחֲתֶךָ אֶל־אֲקוּץ:
אֲלוֹהֵי סְלִיחוֹת חֲנוּן וְרַחוּם אֲרֶךְ אַפַּיִם וְרַב־
חֶסֶד. מוֹדָה אֲנִי לְפָנֶיךָ בְּלֵב נִשְׁכָּר וְנִדְבָה כִּי
חָטָאתִי וְהִרְעָה בְּעֵינֶיךָ עֲשִׂיתִי: הִנֵּה נִחַמְתִּי עַל
רָעָתִי. וְאֲשׁוּב בְּתִשׁוּבָה שְׁלָמָה לְפָנֶיךָ: עֲזֹרֵנִי
אֱלֹהֵי יִשְׁרָאֵל. וְלֹא אֲשׁוּב לְכַסְלָה וְאֶתְחַלֵּךְ לְפָנֶיךָ
בְּאַמֶּת וּבְתָמִים: שִׁמַּח נַפְשׁ עַבְדְּךָ. כִּי־אֶלֶיךָ
יִי נַפְשִׁי אֲשָׂא: רַפְּאֵנִי יְיָ וְאֲרַפָּא הוֹשִׁיעֵנִי וְאִשְׁעֵה.
כִּי תִהְדָּתִי אֶתָּה. אָמֵן וְאָמֵן:

PRAYER TO BE SAID BY A SICK PERSON

Psalm xxiii. A Psalm of David.

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he guideth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies: thou hast anointed my head with oil; my cup runneth over. Surely happiness and loving-kindness will follow me all the days of my life; and I shall dwell in the house of the Lord for length of days.

A prayer of the afflicted when he fainteth, and poureth out his complaint before the Lord. Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day of my distress; incline thine ear unto me; in the day when I call answer me speedily. I beseech thee, O Lord, Healer of all flesh, have mercy upon me, and support me in thy grace upon my bed of sickness, for I am weak. Send me and all who are sick among thy children relief and cure. Assuage my pain, and renew my youth as the eagle's. Vouchsafe wisdom unto

תפלה לחולה:

תהלים כ"ג

מִזְמוֹר לְדָוִד. יְהוָה רַעִי לֹא אֶחָסֵד: בְּנָאוֹת
יִשָּׂא יִרְבִּיצָנִי עַל־מִי מְנוּחַת יְנַהֲלָנִי: נַפְשִׁי יִשׁוּבָב
יִנְחָנִי בַּמַּעְגָּלִי־צֶדֶק לְמַעַן שְׁמוֹ: גַּם כִּי־אֵלֶךְ
בְּגִיא צִלְמוֹת לֹא־אֵירָא רָע כִּי־אַתָּה עִמָּדִי
שְׁבִתָּךְ וּמִשְׁעַנְתְּךָ הִמָּה יִנְחָמָנִי: תַּעֲרֹךְ לִפְנֵי
שְׁלֹחַן גִּגְד צִדְרִי וְשִׁנְתָּ בִשְׁמֶן רֹאשִׁי בִּוְסֵי רִוְיָה:
אֵךְ טוֹב וְחָסֵד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי וּשְׁבִתִּי
בְּבֵית יְהוָה לְאַרְךָ יָמִים:

תַּפְלָה לְעָנִי כִּי־יַעֲטֹף וּלְפָנֵי יְיָ יִשְׁפֹּךְ שִׁיחוֹ:
יְיָ שְׁמָעָה תַּפְלָתִי וְשִׁוְעָתִי אֲלֶיךָ תָּבוֹא: אֶל־
תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי כִּיּוֹם צָר־לִי הַטֹּה־אֵלֵי אֲנִי
כִּיּוֹם אֶקְרָא מִהֵרָ עֲנֵנִי: אָנָּה יְיָ רֹפֵא כָּל בָּשָׂר.
רַחֵם עָלַי וּסְעֵהֲנִי בַּחֲסִדְךָ הַגָּדוֹל עַל עַרְשֵׁי דָוִי.
כִּי אֲמַלֵּל אָנִי: שְׁלַח לִי תְרוּפָה וְתַעֲלָה בְּתוֹךְ
שְׁאָר חוּלֵי בְּנֵיךָ: רַפָּא אֶת־מַכְאֲבֵי וְחַדֵּשׁ בְּנִשְׁרָ

The following Scriptural verses are said on entering a sick-room:

And the Lord will take away from thee all sickness; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee. (Deut., vii, 13.) And he said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the Lord that healeth thee. (Exod., xv, 26.) He createth the fruit of the lips: Peace, peace to him that is far off and to him that is near, saith the Lord, and I will heal him. (Isaiah, lvii, 19.)

On leaving the sick-room, say:

May God send thee a speedy and perfect cure, with all the sick of his people Israel!

On the Sabbath or a Festival, say:

It is the Sabbath (Festival), and one may not engage in sorrowful prayer. May thy cure be near, with that of all the sick in Israel!

The following Scriptural verses are said on entering a sick-room:

וְהִסִּיר יי מִמֶּךָ כָּל חוֹלֵי וְכָל מַדְוֵי מִצָּרִים
הָרָעִים אֲשֶׁר יִדְעָתָ לֹא יִשְׁיִמָּם בָּךְ וַיִּתְּנֵם בְּכָל
שָׁנְאָךְ: וַיֹּאמֶר אִם שָׁמוּעַ תִּשְׁמַע לְקוֹל יי אֱלֹהֶיךָ
וְהִיָּשֶׁר בְּעֵינָיו תַּעֲשֶׂה וְהֶאֱזִנָּתָ לְמִצְוֹתָיו וְשִׁמְרָתָ
כָּל חֻקָּיו כָּל הַמִּחְלָה אֲשֶׁר שָׁמַתִּי בְּמִצְרִים לֹא
אָשִׁים עָלֶיךָ כִּי אֲנִי יי רַפְּאֵךְ: בּוֹרֵא נִיב שְׁפָתַיִם
שָׁלוֹם שָׁלוֹם לָרַחוּק וּלְקָרוֹב אָמַר יי וּרְפָאֲתִיו:

On leaving the sick-room, say:

הַשֵּׁם יִשְׁלַח לְךָ רְפוּאָה שְׁלֵמָה בְּמַהֲרָה עִם כָּל
שְׂאֵר חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

On the Sabbath or a Festival, say:

שַׁבָּת הוּא (יוֹם טוֹב הוּא) מְלִוְעוֹק וּרְפוּאָה קְרוֹיָה
לְבֹא עִם שְׂאֵר חוֹלֵי יִשְׂרָאֵל:

ספר החיים

THE BOOK OF LIFE

ON VISITING THE SICK

The visitation of the sick has ever been considered an act of the deepest piety in Israel. "It is one of the things," says the Mishnah, "the fruit of which one enjoys in this life, and which likewise finds its reward in the life to come." (Peah, Ch. 1.) It is an act of lovingkindness that can be exhibited to rich and poor alike; and well have our Sages remarked, that "he who visits the sick, exemplifies in his life a true imitation of the attributes of God." (Sotah, 14.)

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PREFACE

In issuing a new edition of THE BOOK OF LIFE, adapted to the needs of American Israel, the Publishers have taken the opportunity of including several features not incorporated in any other published edition of this work. They have thereby made accessible in a single volume much important material, thus enhancing its value as a practical handbook for the purpose for which it was intended. Their thanks are cordially tendered to the Rev. Dr. F. DeSola Mendes, for permission to use material contained in the "Jewish Home Prayer Book," and to Mrs. J. Mayor Asher for similar permission in the case of "Evening Prayers for the House of Mourning," edited by the late Rev. Dr. Joseph Mayor Asher.

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THE
BOOK OF LIFE

SERVICES AND CEREMONIES

OBSERVED AT THE
DEATH BED,
HOUSE OF MOURNING
AND CEMETERY

TOGETHER WITH
PRAYERS ON VISITING THE GRAVES

WITH AN APPENDIX CONTAINING THE
LAWS, RITES AND CEREMONIES
CONCERNING THE DYING AND THE
DEAD, AND THE USAGES OF MOURNING

ARRANGED BY
REV. DR. BARNETT A. ELZAS



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